

the Chaplain

**IN MEMORIAM: Sixteen Chaplains
Who Died in Southeast Asia
1964 - 1971**

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Amnesty: No Easy Answer
By Charles F. Wills

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**The Military Chaplain and
Community**
By Robert F. Hemphill

•

Counseling the Individual Addict
By John Francis Dwyer

•

A View from the Pew
By Robert F. Hemphill

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**Motivation, Management, and
the Performance of Chaplains**
By Dennis C. Kinlaw

SUMMER QUARTER

1973

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 30, No. 2

Summer Quarter, 1973

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THE CHAPLAIN is published quarterly by The General Commission on Chaplains and Armed Forces Personnel, an incorporated civilian agency maintained by 41 affiliated religious bodies. Since 1917 the Commission has been in liaison with federal government concerning the chaplaincy of the Armed Forces and Veterans Administration and the moral and religious welfare of service personnel and hospitalized veterans. Printed in the U.S.A.

Subscription: \$5.00 a year (4 issues): \$1.50 a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices.

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PHOTO CREDITS: Pages 7-14, 74, U.S. Army; page 8, 10, 12, 41-43, 73, U.S. Navy; pages 69-72, Morton Broffman; page 71, Freedoms Foundation; pages 73-74, U.S. Air Force; page 75, Del Ankers, Photographers; Office of the Bishop for the Armed Forces.

From the Editors

AMONG the 55,000 Americans who died in Vietnam, sixteen were chaplains. (We erroneously reported the number as fifteen in our last issue (p. 2) and thank Chaplain (Maj) Leonard J. Lukaszewski, USA for writing us about it.) In addition, many other chaplains were wounded.

Each loss was reported in our pages soon after it occurred but now we bring all sixteen together (pp. 6-14) — 13 Army, 3 Navy; 7 Protestant, 7 Roman Catholic, and 2 Jewish; 2 Congressional Medal of Honor winners; and two who died on the same day — so that chaplains everywhere, active, reserve, or retired, can join us in once more paying them tribute and in offering anew our deep sympathy to their loved ones.

We discover again how sorely their deaths diminish us, yet this very knowledge generates in us a new, deeper commitment to that blessed calling, the practice of which cost them supremely. They leave behind them a host of beneficiaries. We thank God for these, his faithful servants.



DURING recent months the purposes and the potential impact of the year-long evangelical campaign known as "KEY '73" has alarmed segments of the American Jewish community. This concern touched the chaplaincy when, in October, 1972, Navy Chief of Chaplains, Rear Admiral Frank L. Garrett, CHC, USN, endorsed the program in a memorandum sent to "Navy Chaplains and Denominational Endorsing Agents" as "a great ecumenical evangelical emphasis calling upon Christians to reach out in obedience to the Great Commission.

"The participating churches will be active in promoting KEY '73 within their fellowships and we will be as supportive as possible within the Naval Service," said the Chaplain. Vigorous exception to all of this was taken by the American Jewish Congress which on January 17th sent a letter of protest to the then Secretary of Navy John H.

Chafee demanding that he repudiate the Chaplain's Memorandum.

Here, it seems to us, is yet another case in which there is too much truth on each side to yield in panic to extremism from either or jettison both hard-won experience and good common sense.

On the one hand, if there are to be chaplains, they must come from the civilian religious community; they cannot be expected to sever totally either their connection with or their interest in the denomination which ordained and later loaned them to the government. It is both futile and harmful to attempt to wall them off totally. They would wither and become of little use. This is merely to observe what every rational person perceives, that absolute separation of church and state is impossible. Reasonable and honorable persons will accept the theory and attempt sincerely — “as much as in them lies” — to implement it. Their success will always be partial, in large measure because State and Church need each other and are mutually interdependent.

Let it be clear that the theory, so well enunciated in our Bill of Rights, i.e. that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” remains valid, and has, it appears to us, been duly acknowledged and honored by Chaplain Garrett in a communication to Navy Chaplains last February. We note in passing that the Chief had, throughout this entire episode, been careful to keep the Jewish Chaplaincy Executive, Rabbi Aryeh Lev, fully informed. American religious pluralism is at the heart of the matter, and we fully endorse the position taken jointly by Chaplain Garrett and Rabbi Lev and voiced in the February message alluded to above:

“The several Chaplaincy branches are built on the bedrock of pluralism, on acceptance of differences, and on a firm determination to eschew conversionist efforts of those who belong to a particular faith.’ I want very much to allay any concern in the Jewish community that KEY ’73 or any other such program would be used by Chaplains to either proselytize those of another faith or to reflect in any way on them. Any such action is so foreign to the mod-

ern Chaplaincy as to be almost inconceivable. We have discovered that every facet of religious life in the Armed Forces prospers best when we mutually honor the historic and theological differences which separate us. In the spirit of collegiality we must work in mutually supportive ways to enable every person in our far-flung constituency to grow in his own faith. Rabbi Lev is 'right on' when he calls this the bedrock of our existence. We will honor the obligation in spirit as well as in letter."

Ours is, after all, not a Christian country; the Constitution forbids any attempt to make it such — as does, in our view, the very spirit of the New Testament itself.

The Editorial Associates



WITH this issue we record a change of administrations and list on page 1 the new General Commission Officers elected on 14 March. As we welcome them, we express our appreciation to the out-going team, Dr. Harold H. Wilke, Chairman; Hugh M. Miller and A. Purnell Bailey, Vice-Chairmen; John M. Crowell, Secretary; and Paul O. Madsen, Treasurer. During the last biennium transition has been the name of the game. Our Editor of some fifteen years, Dr. Lawrence P. Fitzgerald, retired, and Mr. Swanson was brought in to succeed him; a financial "crunch" arrived which itself reflected both a major "squeeze" in denominational budgets and the all-too-slow winding down of the Vietnam War with a consequent reduction in the size of the Armed Forces and in the number of chaplains on active duty; the latter has moved from approximately 4,000 in 1970 to about 3,000 now; Miss Irene Murray, longtime Assistant Editor under Dr. Fitzgerald and Mr. Swanson, resigned and was married; secretarial aides have likewise changed.

Under adverse circumstances the Commission has continued to function and to publish its two magazines. One of them, *The LINK*, was honored last year with an award from the Freedoms Foundation of Valley Forge, Pa. The Commission has represented the interests and voiced the concerns of its member denominations in matters large and

small. It continued its involvement in the ultimately successful suit against compulsory chapel attendance at the service academies; its officers played an important liaison role in the Jensen case and had a similar function in the context of racial tensions in the armed services, especially in the Navy. Dr. Wilke made some very helpful visits among chaplains in the Far East during a highly successful tour last year. Significantly, new Editorial Associates from the other faith groups were welcomed.

Dr. Wilke and his associates have earned a hearty "Well done!" and the deep appreciation of the entire constituency of the General Commission.

And now, to the new Officers, welcome, and Godspeed!



THOUGH the combat phase of the Vietnam War is mercifully behind us, much unfinished business relating to our SEA involvement remains. One piece of that business is Amnesty, and probably none will be more controversial. We think that Charles F. Wills' article on this subject, presented on pages 16-36, is an important contribution to the discussion, and we print it with a strong hope that it may receive the further wide circulation it deserves. Its great virtue is that it looks carefully at both sides of this complex and emotionally charged issue. Not many of its friends — or its foes — have done so.

No easy undertaking, yet one which, as Dr. Wills observes, does not lie beyond the capabilities of a country which could mount a Manhattan Project and an Apollo program, the granting of an Amnesty, must eventually occur. Reconciliation continues to have great practical importance. All our religious traditions encourage it. We do not advocate either "cheap grace" or "cheap Amnesty"; we hold rather with Dr. Wills for a conditional Amnesty. Indeed, there are no easy answers, but there *are* answers. We think some can and should be found.

IN MEMORIAM

These Chaplains Died in Southeast Asia
1964-1971

- | | | |
|------|-------|---|
| 1964 | 12/16 | MEIR ENGEL (Jewish) |
| 1966 | 5/04 | WILLIAM JOSEPH BARRAGY
(Roman Catholic) |
| | 10/26 | WILLIAM NEWCOMER FEASTER
(United Church of Christ) |
| | 10/26 | WILLIAM JOHN GARRITY
(Roman Catholic) |
| | 11/08 | MICHAEL JOSEPH QUEALY
(Roman Catholic) |
| 1967 | 3/10 | JAMES J. L. JOHNSON
(National Baptist) |
| | 6/12 | AMBROSIO SALAZAR GRANDEA
(United Methodist) |
| | 9/04 | VINCENT ROBERT CAPODANNO
(Roman Catholic) |
| | 11/19 | CHARLES JOSEPH WATTERS
(Roman Catholic) |
| 1968 | 2/18 | ALOYSIUS P. McGONIGAL
(Roman Catholic) |
| | 2/22 | ROBERT R. BRETT (Roman Catholic) |
| | 12/17 | MORTON HAROLD SINGER (Jewish) |
| 1969 | 6/08 | DON LAVERNE BARTLEY
(Presbyterian, U.S.) |
| | 12/09 | ROGER W. HEINZ (Lutheran-Mo. Synod) |
| 1970 | 10/13 | PHILLIP A. NICHOLS
(Assemblies of God) |
| 1971 | 4/11 | MERLE DEWAYNE BROWN
(Evangelical Lutheran) |

ETERNAL REST GRANT UNTO THEM, O LORD.



MEIR ENGEL

CHAPLAIN (LIEUTENANT COLONEL) MEIR ENGEL was born on 12 September, 1914. He entered the Army Chaplaincy on 27 September, 1943. Assigned to the United States Military Assistance Command in Vietnam, Chaplain Engel suffered a heart attack and died on 16 December, 1964 at the U. S. Navy Station Hospital in Saigon. His permanent home address was 5 Mill Street, Beverly, Massachusetts. (cf. The CHAPLAIN for June, 1965, page 54.)

CHAPLAIN (MAJOR) WILLIAM JOSEPH BARRAGY, a Roman Catholic, was born on 13 October, 1923. From the Archdiocese of Dubuque, Iowa, his permanent address was 1721 Franklin Street, Waterloo, Iowa. He was appointed a First Lieutenant in the Army Chaplaincy on 7 May, 1953. On 4 May, 1966, while assigned to the 1st Brigade, 101st Airborne Division, he was killed in a helicopter crash in South Vietnam. Chaplain Barragy was post-humously awarded the Legion of Merit which was sent to his mother. (cf. The CHAPLAIN for Nov.-Dec., 1967, page 42.)

WILLIAM JOSEPH BARRAGY





WILLIAM NEWCOMER FEASTER

CHAPLAIN (CAPTAIN) WILLIAM NEWCOMER FEASTER, was born on 14 May, 1938 in Portland, Maine. He received his A.B. from Harvard in 1960 and his B.D. from Harvard Divinity School three years later. Following his ordination as a United Church of Christ clergyman in 1963, he served two years as Assistant of the Center Church in New Haven, Conn. Chaplain Feaster was appointed to the Army Chaplaincy 19 January, 1965. He was assigned to the 196th Light Infantry Brigade in Vietnam when he was seriously wounded. His wife, Lieutenant Judith C. Feaster, stationed in a U.S. Army Hospital at Seoul, Korea, was flown to Saigon to care for her husband. Mrs. Feaster was with him when he died on 26 October, 1966. (cf. **THE CHAPLAIN** for Jan.-Feb., 1969, page 46.)

LCDR WILLIAM J. GARRITY, CHC, USN, was born on September 26, 1926 in Helena, Montana. He served in the Navy as an enlisted man during World War II and began his studies for the priesthood in 1946. He received his Bachelor's degree from Carroll College in Helena and his seminary training at St. Thomas Seminary in Denver, Colorado. He was ordained to the Roman Catholic priesthood in 1954. Chaplain Garrity served in the U.S. Naval Reserve from 1957 to 1962 and went on active duty on 29 June, 1962. He died on 26 October, 1966 aboard the USS Oriskany in a fire which claimed the lives of 43 officers and enlisted personnel. Chaplain Garrity had served as the ship's Catholic chaplain since May, 1965. (cf. **THE CHAPLAIN** for Jan.-Feb., 1967, page 46.)

WILLIAM JOHN GARRITY



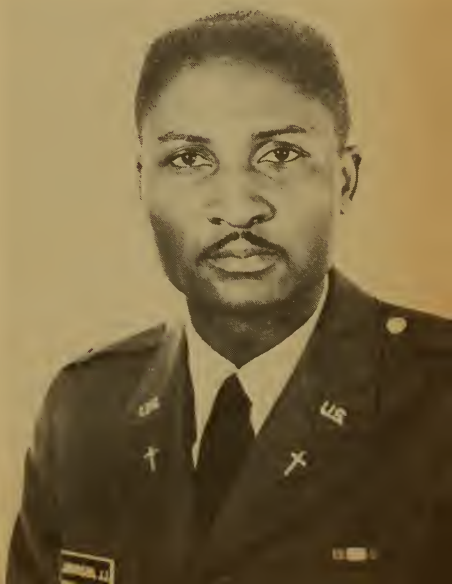


MICHAEL JOSEPH QUEALY

CHAPLAIN (CAPTAIN) MICHAEL JOSEPH QUEALY was born on 11 September, 1929 in New York City. Before entering the Army chaplaincy in January, 1965, Chaplain Quealy studied at All Hallows Institute in the Bronx, New York and at the Maryknoll Seminary in Ossining, New York. He was from the Roman Catholic Diocese of Mobile. His last assignment as an Army chaplain was with the Third Brigade, 1st Infantry Division, in Vietnam. Death came to Chaplain Quealy from a Vietcong machine gun as he was ministering to a dying man on the battlefield on 8 November, 1966. (cf. The CHAPLAIN for Jan.-Feb., 1967, page 47.)

CHAPLAIN (CAPTAIN) JAMES J. L. JOHNSON, a National Baptist clergyman, was born on 5 June, 1933 in Marlin, Texas. Appointed to the Army Chaplaincy on 17 December, 1965 with the rank of First Lieutenant, Chaplain Johnson was assigned to the 1st Brigade, 4th Infantry Division, which went to Vietnam in September, 1966. He received a promotion to Captain in October, 1966. Chaplain Johnson died on 10 March, 1967 in the crash of a C-47 aircraft, the result of a hostile action. He is survived by his wife, Joyce. (cf. The CHAPLAIN for Nov.-Dec., 1967, page 43.)

JAMES J. L. JOHNSON





AMBROSIO SALAZAR GRANDEA

CHAPLAIN (MAJOR) AMBROSIO SALAZAR GRANDEA was born on 22 August, 1932 in Corregidor, Philippines. Coming to the United States with his parents in 1950, he became a U.S. citizen in 1957. A graduate of Western Maryland College and Boston University School of Theology, he was ordained to the Methodist ministry in 1959. During postgraduate work at Boston University, he served a pastorate in New Hampshire. Chaplain Granda entered the Army Chaplaincy on 10 June, 1960. Assigned to the 3rd Brigade, 25th Infantry Division, he was seriously wounded while conducting religious services in a field at Chu Lai, South Vietnam on 4 June, 1967. Chaplain Granda died on 12 June, 1967 in a U.S. Air Force Hospital in the Philippines. (cf. The CHAPLAIN for Nov.-Dec., 1967, page 43.)

LT VINCENT R. CAPODANNO, CHC, USNR, was born on Staten Island, N.Y. on 13 February, 1929. He studied for the priesthood at Maryknoll Seminaries in Glen Ellyn, Ill., Bedford, Mass., and New York and received M.R.E. and S.T. B. degrees. Ordained priest on 7 June, 1957, Father Capodanno was a Missionary for the Catholic Foreign Mission Society in the Far East, particularly in Taiwan and Hong Kong. He entered the Navy Chaplain Corps Reserve on 28 December, 1965 and served as Battalion Chaplain, 1st Bn., 7th Marines, 1st Marine Division until December, 1966. He was killed on 4 September, 1967 as he moved about the field giving last rites to wounded Americans. The Congressional Medal of Honor was awarded posthumously to Chaplain Capodanno on 7 January, 1969. (cf. The CHAPLAIN for Jan.-Feb., 1968, page 44.)

VINCENT ROBERT CAPODANNO





CHARLES JOSEPH WATTERS

CHAPLAIN (MAJOR) CHARLES JOSEPH WATTERS was born on 17 January, 1927 in Jersey City, N.J. He was educated at Seton Hall and Immaculate Conception Seminary, Darlington, N.J. Ordained a priest on 30 May, 1953, he later served parishes in Rutherford, Jersey City, Paramus, and Cranford, N.J. A chaplain in the Air National Guard since 1962, he went on active duty as an Army chaplain in August, 1965. On a voluntary six-month extension of duty in Vietnam, Chaplain Watters was assigned to the 503rd Parachute Regiment, 173rd Airborne Brigade as it began an assault on Hill 875. On 19 November, 1967, while ministering to the wounded, Chaplain Watters was killed when a supporting U.S. air strike accidentally bombed the position. Posthumously, he was awarded the Congressional Medal of Honor. (cf. The CHAPLAIN for Mar.-Apr., 1968, page 48.)

CHAPLAIN (MAJOR) ALOYSIUS P. McGONIGAL was born on 8 November, 1921 in Philadelphia. Ordained in 1953, McGONIGAL was born on 8 November, he received his Master's degree in physics from Georgetown University, Washington, D.C. and was completing work for his Ph.D. when he became a chaplain in June, 1966. Attached to the Maryland Province of the Society of Jesus, he had first served as an Army chaplain from October, 1961 to September, 1963. His last assignment was with the U.S. Advisory Compound in Hue. He traveled all over the northern province and had extended his year-long tour in Vietnam. He died with the men in Hue, Vietnam on Sunday, 18 February, 1968. (cf. The CHAPLAIN for May-June, 1968, page 49.)

ALOYSIUS P. McGONIGAL





ROBERT R. BRETT

LT ROBERT R. BRETT, CHC, USNR, was born on 3 January, 1936 in Morton, Pa. He received a B.A. degree from Catholic University in Washington, D.C. and also a Master's degree. A member of the Society of Mary, he was ordained priest on 4 February, 1962 in the Shrine of the Immaculate Conception, Washington. He entered the Navy on 29 June, 1967, and after brief periods at the Navy Chaplains School, Newport, and Camp Pendleton, California, he reported for duty in Vietnam in September, 1967. Transferred to an infantry battalion, he was killed by fragments from a direct mortar hit on the bunker where he was offering the Holy Sacrifice of the Mass in the Khe Sanh area. Posthumously, he was awarded the Legion of Merit. (cf. The CHAPLAIN for July-Aug., 1968, page 47.)

CHAPLAIN (CAPTAIN) MORTON SINGER was born on 25 October, 1936 in New York City. He received his Bachelor of Arts degree from the City College of New York in 1959 and his Bachelor of Religious Education degree from Teachers Institute of Yeshiva University, New York, in 1962. He was ordained a Rabbi in 1965 by Yeshiva Tifereth Yerushalayim, New York City. Graduating from the U.S. Army Chaplain School at Ft. Hamilton, New York in October, 1967, Chaplain Singer served as Jewish chaplain at Ft. Sill, Oklahoma until he left for his assignment in Vietnam in November, 1968. Chaplain Singer was killed on 17 December, 1968 in an aircraft accident at Chu Lai Air Base, South Vietnam. (cf. The CHAPLAIN for May-June, 1969, page 47.)

MORTON HAROLD SINGER





DON LAVERNE BARTLEY

CHAPLAIN (MAJOR) DON L. BARTLEY, a Presbyterian U.S. clergyman, was born on 27 July, 1932 in Shelbyanna, Ky. He graduated from Davis and Elkins College, Elkins, West Virginia, in 1954 with a B.A. degree and received his B.D. degree from Union Theological Seminary, Richmond, Va. in 1958. He had served as Minister of the Bethesda Presbyterian Church, Rockbridge Baths, Virginia before coming on active duty as an Army chaplain in July, 1961. Chaplain Bartley was killed on 8 June, 1969 when the jeep in which he was riding hit a land mine. He had been serving with the Americal Division, 24th Corps Area, in Chu Lai, Vietnam, since July, 1968. (cf. The CHAPLAIN for Sept.-Oct., 1969, page 47.)

CHAPLAIN (MAJOR) ROGER W. HEINZ was born on 11 March, 1936 in Dubuque, Iowa. He earned an A.A. degree from Concordia in Milwaukee, and B.A. and B.D. degrees from Concordia in St. Louis, Missouri prior to his ordination to the Lutheran (Missouri Synod) ministry on 4 June 1961. He served at the Prince of Peace Lutheran Church, Coventry, Conn. from 1961 to 1964 and entered the Army Chaplaincy on active duty from XI USA Corps (Res), St. Louis, Mo. on 14 September, 1964. Assigned to the 5th Special Forces Group in Vietnam, Chaplain Heinz died on 9 December, 1969 when the helicopter in which he was a passenger crashed and burned. Shortly before the accident, Chaplain Heinz had conducted services for one of the Special Forces teams southwest of Da Nang. (cf. The CHAPLAIN for May-June, 1970, page 45.)

ROGER W. HEINZ





PHILLIP A. NICHOLS

CHAPLAIN (CAPTAIN) PHILLIP A. NICHOLS, was born on 25 October, 1940 in New London, Ohio. He received his B.A. degree from Evangel College in Springfield, Missouri in 1962 and a B.D. degree from Gordon Divinity School, Wenham, Massachusetts in May, 1967. Following his ordination to the Assemblies of God ministry, he served as Pastor of that denomination's church in Bonners Ferry, Idaho. He entered the Army Chaplaincy on 22 June, 1969. Assigned to the 198th Infantry Brigade of the Americal Division in Vietnam, Chaplain Nichols was killed on 13 October, 1970. He is survived by his wife, Jo Anna, and three children. (cf. The CHAPLAIN for March-Apr., 1971, page 53.)

CHAPLAIN (CAPTAIN) MERLE DEWAYNE BROWN, a Lutheran, was born on 1 October, 1938 in Butler, Pa. He graduated from the Capital University, Columbus, Ohio, with a B.A. degree in Speech in 1961 and received his B.D. degree from the Evangelical Lutheran Theological Seminary, also in Columbus, in 1965. He entered the Army Chaplaincy in November, 1969 and was stationed at Ft. Dix, New Jersey as Hospital chaplain. Chaplain Brown went to Vietnam in August of 1970 and served with the 11th Brigade of the Americal Division until March, 1971. He then joined the 198th Infantry Brigade of the 23rd Infantry Division and died in a helicopter crash on 11 April, 1971. His wife, Betty, and three children survive him. (cf. The CHAPLAIN for July-Oct., 1971, page 60.)

MERLE DEWAYNE BROWN



HALLOWED GROUND

What's hallowed ground? Has earth a clod
Its Maker meant not should be trod
By man, the image of his God,
Erect and free,
Unscourged by Superstition's rod
To bow the knee?



What hallows ground where heroes sleep?
'Tis not the sculptured piles you heap!
In dews that heavens far distant weep
Their turf may bloom;
Or Genii twine beneath the deep
Their coral tomb.

But strew his ashes to the wind
Whose sword or voice has served mankind, —
And is he dead, whose glorious mind
Lifts thine on high? —
To live in hearts we leave behind
Is not to die.



What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth! —
Peace! Independence! Truth! go forth
Earth's compass round;
And your high-priesthood shall make earth
All hallowed ground.

Thomas Campbell, 1777-1844

Amnesty:

No Easy Answer

By Charles F. Wills

(Editor's Note: This article was originally prepared for the Board of Managers, National Ministries, American Baptist Churches. Chaplain Charles F. Wills is the Executive Director of the Department of Chaplaincy Service. Reprinted by permission.)

DERIVATION

THE ENGLISH word "amnesty" derives from the Greek ἀμνηστία, meaning "forgetfulness, an amnesty." The root is a privative plus μνάομαι, the older form of the Attic μνησσω, meaning in middle or passive voices "to remind oneself, to remember."

The etymology is important. Amnesty is commonly considered equivalent to pardon. As is clear, however, the two words are not synonymous. In law there is a distinct difference in the use of the two words. As we consider the subject of amnesty, especially as it relates to the present situation, we should keep in mind its true meaning.

HISTORY

APPARENTLY the first historical example of amnesty was that extended by Thrasybulus of Athens in 404 B.C. to most of those who had collaborated with their Spartan conquerors. It is instructive to note that even in this first episode, some prominent persons were excluded from the amnesty.¹ When Rome dominated the ancient world it occasionally offered a form of amnesty which it termed "*resitutio in integrum*."

After the Thirty Years War the treaties of Osnabruck (1648) and Oliva (1660) provided that mutual wrongs would be forgotten and property restored to those who had been dispossessed during the war.² At the Congress of Vienna (1815) amnesty was granted to Poles and Swedes. The treaty of Frankfurt, marking the end of the Franco-Prussian War, provided amnesty to the citizens of Alsace-Lorraine. The treaty of San Stefano, signed by Turkey gave amnesty to its own subjects who had been compromised during that conflict. The end of the Boer War (1902) was marked with an amnesty for Boers who would accept British nationality.

Civil wars, by definition, are the bitterest types of conflicts. Efforts to re-establish unity after such wars generally include amnesty; sometimes amnesty is offered during the struggle. Lincoln, for example, made such an offer to lower-ranking personnel of the Confederacy in December 1863.³ In retrospect, this may have been an attempt to weaken the South by encouraging defections. Nevertheless, this act of the President involved him in a controversy with the Congress which thought that he had acted under their authorization in the Confiscation Act of July 17, 1862. In this Act, the Congress purported to authorize the President to extend to participants "in the existing rebellion" "pardon and Amnesty," with such exceptions and on such conditions as he deemed expedient. Mr. Lincoln, when he made his proclamation of December 8, 1863, referred to this Act of Congress merely as "according with well-established judicial exposition of the pardoning power."⁴ He based his action on Article 2, Section 2 of the Constitution which states "The President shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment." On this more later. Prior to this episode amnesties had been extended at the conclusion of civil strife in England by Charles II (1660), again by the British sovereign in 1747 to those who had taken part in the second Jacobite rebellion, and by Napoleon in March of 1815.⁵

As might be expected, the involvement of the United States in

granting amnesty had its greatest demonstration following the Civil War. There had been prior experience, however. General amnesties had been proclaimed by Washington in 1795, by Adams in 1800, by Madison in 1815, and by Lincoln in 1863 in the case already cited.⁶ In March of 1865, only weeks before Appomattox, Mr. Lincoln granted amnesty to all Union deserters under the condition that they must return to their units and serve out their enlistment. Loss of citizenship was the penalty for those who refused the offer.⁷ President Andrew Johnson issued no less than three proclamations. The first of these, on 29 May, 1865, offered full pardon to all former Confederates, except certain leaders, who took an oath of allegiance to the United States. His proclamations of 1867 and 1868 extended and modified the earlier offer.⁸ It is a matter of interest that President Grant was able to provide amnesty to Robert E. Lee. This leader of the Army of Northern Virginia served the re-united nation as president of Washington College from August of 1865 until his death in October, 1870. Subsequent generations know of this institution as Washington and Lee University.

In more recent times, President Theodore Roosevelt granted amnesty to followers of Aguinaldo in 1902. President Woodrow Wilson requested his Secretary of State, Frank L. Polk, to determine what "Great Britain, France, Italy, and Belgium have done looking to the granting of amnesty to military, political, or other prisoners" since 11 November, 1918. Apparently, neither Great Britain nor France responded to the request. However, the records of the 66th Congress, 2nd Session, include the replies of the governments of Belgium and Italy, both of which were then kingdoms. The Belgian government furnished the proclamation of their king, Albert, dated 31 October, 1919. Under this law, amnesty was offered only to those who had deserted *after* 11 November, 1918 for not exceeding one month. Specifically exempted from amnesty were those who had deserted prior to the date of the Armistice, those who had deserted for more than six months, those deserting to the enemy, and those who had mutilated themselves.⁹ Article 4 of the Belgian law stated flatly, "In no case can amnesty be opposed to the rights of the state."

In response to the request of President Wilson, the government of Italy furnished information on several royal decrees. Royal Decree No. 1502, issued on 2 September, 1919, may serve as an example. Article 1 concedes amnesty for desertion when the total absence does not exceed six months. Article 2 concedes amnesty to five categories of "shirkers and deserters." Among these are those who served in an allied army or were registered to serve prior to 4 November, 1918, those exempted by an allied govern-

ment because of their working in defense industries in those nations, those who had resided in an enemy country (or Russia) during the war, and those who were unfit.¹⁰

It is not clear that Mr. Wilson used this information as background for any action with regard to U.S. citizens. It is possible that he wanted it with reference to his attempt to "sell" the Treaty of Versailles and the League of Nations to the American people. It is a matter of history that the Senate refused to ratify either. What is clear from this exchange between the government of the United States and the kingdoms of Belgium and Italy is that amnesty, insofar as their own citizens were concerned, was offered only to those whose violations of conscription were considered relatively minor. Serious offenses were specifically exempted. This experience of allied nations will, in my opinion, affect whatever course our own nation may adopt. In fact, as I expect to show later, bills under consideration before the Congress now reflect the same concern for the state as was exhibited by the proclamations cited.

One additional bit of history may be put in evidence. President Truman, during his second year in office, established a three-man Amnesty Board to decide whether those who had been convicted of refusing to fight should continue to be punished. More than 15,000 cases were considered. Approximately 1500 men were pardoned, most of them on grounds of religion. Intellectual, political, or sociological convictions were not accepted. The Board refused clemency to those who "set themselves up as wiser and more competent than society to determine their duty to come to the defense of the nation."¹¹ As our nation once again grapples with the problem of dissenters to government policy we are hearing similar statements. Whatever each of us may think on this subject and whatever emotional commitment we make, the comment of the Truman Amnesty Board identified the crux of the issue. I shall return to this and search out its implications after a look at the present situation.

THE PRESENT SITUATION

A LARGE number of men have evaded military service in recent years. How large a number is anyone's guess. Some estimates run to over one hundred thousand. *Time*, the weekly news magazine, uses a figure of "perhaps 70,000" but also states "no one had anything like an accurate figure."¹² The Pentagon indicated that on 13 July, 1971 a total of 1994 military personnel were deserters living in foreign countries. Of this number 1381 were in Canada, 245 were in Sweden, 76 were in France, 122

were in Mexico; the remainder were scattered throughout 51 countries.¹³ Thomas Hayes, who has ministered to the group in Sweden, writes that "some 500" had gone to Sweden as of September, 1970.¹⁴ *Time*, in January, 1972, states that 660 Americans of military age have applied for permission to live in Sweden.¹⁵

In order to understand who these men are, we must distinguish between the categories. First, we must see two groups — one military and the other civilian. Then, we must understand that the military group is itself composed of two subgroups, deserters and awols. The acronym "awol" stands for "absent without official leave." All deserters are awols but not all awols are deserters. Implicit in the charge of desertion is the intent to remain absent. Thousands of men go awol from the Armed Forces each year; most of them return to duty voluntarily after a few days. Thus when one reads of a large number of men being awol he should not leap to the conclusion, as Hayes did,¹⁶ that all these men have deserted. Intention to remain absent must be provable. Absence for less than thirty days is not considered desertion. An absence of longer period and departure for a country other than the country of assignment may be considered *prima facie* evidence of desertion. Application for permission to live in Sweden or for landed immigrant status in Canada would seem to be clear evidence of intent to remain absent and beyond military control.

The civilian group may also be divided into two subgroups. The first of these is composed of those men who have left the country after having been ordered for induction. The second is composed of those who left the country prior to receiving an induction notice. In some cases men have left the country without even registering for the draft. The latter group are not subject to penalty and may return to the United States whenever they wish. A significant number of young Americans went to Canada before 1970 because they feared the draft and may now return without fear of prosecution. The first group is in violation of the law if its members were called up in accordance with the lottery; those who were called up prior to 1970 might not be vulnerable to prosecution if they can establish that their inductions were speeded up as a punitive measure.

It is the civilian group which is subject to the penalties imposed by Section 12 of the Selective Service Act. These may include a prison sentence of up to five years or a fine of not more than \$10,000 or both. Those who seek to escape these penalties by emigration to another country face another hazard. Rothenberg writes, "It is the general policy of the Justice Department to obtain indictments against persons who have violated the draft laws and then left the country. Once such indictments

are obtained, a 'STOP' order is sent to the Immigration and Naturalization Service, which then maintains a watch at all ports of entry into the United States. If draft violators return to the United States and are discovered, they are apprehended and prosecuted on the basis of the previously-obtained indictment." ¹⁷

It is at this point that we understand the reason for the interest in the subject of amnesty. Those men who have violated Selective Service Acts and have indictments against them cannot return to the United States at the present time without facing prosecution and consequent penalties. The same may be stated with regard to deserters. However, deserters have violated a different law and are subject to court-martial. Although many people consider deserters in the same category as those who have violated the draft laws, there are in fact two categories. I suggest that the realities demand that we consider two categories of persons involved.

THE VIETNAM YEARS 1965-1972

A FEW MORE hard facts must be placed in the computer. If we take the period 1965-1972 as the period of the Vietnam conflict (an arbitrary period admittedly) then consider: During that time some 14,000,000 men reached military age and were subject to registration for the draft; some 3,000,000 men served in Vietnam, all of whom were subject to wounds and death; more than 300,000 were wounded, many of them disabled for life; 55,000 men died. Whatever we may think of the involvement of the United States in Southeast Asia, we may not blink these "hard" facts. They will influence the course of this nation for decades, including any action on amnesty.

To see the problem in perspective we must see some three million men serving the United States in Vietnam and a group of men variously estimated at from twenty thousand¹⁸ to one hundred thousand, including deserters, who opposed their convictions to the policy of the government of the United States. We Baptists believe that each person is important to God; therefore each of these people, on whichever side of the situation, is important in his own right. Where, then, do we stand? This leads us to a discussion of the dilemma.

Among the definitions of the word dilemma are these, "a choice or a situation involving choice between equally unsatisfactory alternatives" and "a problem seemingly incapable of a satisfactory solution." ¹⁹ A dilemma is sometimes referred to as having horns capable of impaling those whose logic is weak. I think we shall have cause to be wary. It is all too apparent that many of

those who have written on the subject of amnesty have ignored the implications of their arguments. This applies to church spokesmen as well as to secular writers.

Two claims are at issue; the claim of the individual conscience and the claim of the community. The emigré, if we are to believe him (and I hold that most of them are sincere), says to us that his conscience forbids him to participate in this particular war. Note that he is not generally a pacifist in the accepted sense. He says that the Vietnam conflict is an immoral war; for that reason he cannot take part in it. This is the position of the man who had fled the country before induction — it is also the declaration of the deserter, at least that deserter who has verbalized his reason for desertion. These men, then, whether civilians who have refused induction or military personnel who have deserted their units, are, in effect, selective objectors. Some of them might refer to themselves as selective conscientious objectors. The other claim is that of the community which states, in effect, that it may require the services of any member of the community in defense of the existence and goals of the community. The community, in the form of the nation-state, claims the right to commit the life of any of its members in defense of its corporate life or in assertion of its corporate will. In making this claim the government insists that it speaks not only for a political community but also for a moral community — that the decision of the elected representatives is binding upon all the citizens.

CITIZENS OF TWO WORLDS

I SUGGEST that we scrutinize the merits of these conflicting claims. We American Baptists are, like our fellow-Christians of all denominations, citizens of two worlds. This is a part of our confession and witness. I look first, then, at the claim of the selective objector. He asserts that he is subject to a higher law than that of the nation in which he lives. He avers that the higher law makes itself known to him through his conscience. He insists that he is responsible for all his actions, including any he might take at the direction of his government. Thus James McFadden wrote his draft board, "Sir, I believe that I alone am responsible for the actions of my life — not the government. I refuse to surrender my moral responsibility in the name of patriotism. For our government to ask such a course of action reveals a deep-seated sickness and hypocrisy within the core of our nation."²⁰ So, he takes a position, regarding a particular war, at variance to the authorities of his nation.

Why do men take a stance which is opposed to that of the government? There are, of course, many reasons. Among them is that statement of St. Peter, "We ought to obey God rather than men" (Acts 5:29). This, at first view, appears to be fairly simple. However, when one applies this to one's relationship to government it does not appear all that clear to the government. So Macintosh encountered difficulty in his application for naturalization in 1931. He qualified his oath to defend the Constitution by force of arms with the proviso that "the war be morally justified." He lost his case. Justice Sutherland stated "When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident, in the light of his entire statement that he means to make his own interpretation of the will of God the decisive test which shall conclude the government and stay its hand."²¹ We Baptists make much, and rightly so, of the individual soul's right to interpret the will of God for himself. Logic demands that we accept the right of other individuals and institutions to a different interpretation!

THE JUST WAR

A BETTER REASON, or at least one seemingly easier of explanation, might be that of the "just war doctrine." This comes out of the Catholic heritage and has, as one might expect, been presented as defense by Catholic selective objectors. Under this doctrine there are four conditions for a just war: (1) lawful authority — the actions of the state must be properly authorized, (2) just cause — this includes due proportion between the good sought and the evil permitted, fair hope of success, and the war must be a last resort, (3) right intention — though this includes punitive wars, and (4) right use of means — rules of war must be observed.

Unfortunately, reliance on the just war doctrine has not proved to be an easy defense. Points one, two, and three, above, must either be left to the decision of the government or the defendant must decide them for himself with the result that he opposes his will to that of his political leaders. Another major obstacle is that the four recognized spokesmen for the just war doctrine (Aquinas, Vitoria, Augustine, and Suarez) generally defer the question of the justice of a particular war to the head of state, in cases of doubt permitting the Christian to participate.²²

Point four, above, requires further comment. The obvious reference is to war crimes. This leads us in turn to the Nuremberg trials. These trials (there were two sets of trials) are sometimes referred to as setting precedent for the prosecution of

military personnel who participate in warfare. On this point two comments are required; (1) Army directives authorize soldiers to refuse to obey orders which are clearly illegal, and (2) ordinary rank and file were not tried at either trial in Nuremberg. The record indicated that only two German military men were tried; both were at the top of the military hierarchy — Generals Kietel and Jodl. Those subject to prosecution were the “leaders of the European Axis Powers and their Principal Agents and Accessories.”

These examples of the reasons adduced by selective objectors may suffice. Others have been presented to the courts. Finally the Supreme Court ruled on the issue; by a vote of 8 to 1, selective conscientious objection was ruled unconstitutional on 8 March, 1971.

We have looked briefly at the claim of conscience. To understand the dilemma we must look at the claim of community. The nation, and this could be written of any nation on earth, has an obligation to its citizens which has priority over all other obligations. This is to maintain the national existence. Obviously, a nation which fails to insure its continued existence also fails to achieve any other goal. No matter what it attempts to do, it cannot even begin the task unless it exists as an independent entity. For this reason every nation maintains some kind of military establishment. However much anyone may deplore the fact, the kind of world in which we live does not guarantee the existence of any nation which refuses to protect itself.

MOBILIZATION NEEDS

FACED WITH this brutal fact, many nation-states, including ours, have a system for mobilizing the citizenry for defense. This is the case even with those nations who have managed to avoid war during this century; both Switzerland and Sweden, for example, have highly detailed plans for calling up their men in case of national emergency. Basic to all such plans is the philosophy that every citizen owes some service to the national community. At this level ideology is irrelevant. Monarchies, facist states, communist states, quasidemocracies, and republics all expect their citizens to defend the state. In every case it is a quid pro quo; the privilege of citizenship is balanced by the need, the requirement, to serve the nation when called upon to do so.

In the United States the power to create and maintain the Armed Forces is vested in the Congress. Section 8, Article I of the Constitution reads in part, “The Congress shall have power . . . to raise and support armies . . . to provide and maintain

a Navy . . ." With this authority the Congress has created the Military Selective Service Act of 1967 and extended its life, with modifications, until 30 June, 1973. Under this law every human male must register for the draft at age 18 and is assumed to be available for military service unless he can prove otherwise. Although less than 3 per cent of the 2,000,000 reaching military age may be inducted during 1972, the principle of requiring service in the national interest continues to be asserted. During the debate on the draft law in 1971 many Congressmen seemed to be hostile to its renewal. When the vote was taken in September, however, the extension of the draft for two years passed with bewildering speed. We must understand, therefore, that although the law was moderated and improved in its extension, the Congress of the United States continues to require some service from the people who populate this land.

The legislature must consider the public good. It has, from the first, provided exemption from military service to the pacifist. It does so because he does not constitute a threat to the government. The pacifist has no quarrel with government, he would take the same stance in whatever nation he lived. Moreover, he usually is willing to serve the nation in some form of alternate service. Thus, Quakers, Mennonites, and Seventh-Day Adventists (the peace churches) experience little difficulty in qualifying for the status of conscientious objector. Those who belong to other denominations, or to none, do have a problem in establishing a claim for conscientious objection. In the absence of creedal support for the claim, a suspicion arises that the claim is based on something less than a compelling faith or its equivalent.

If the government were to approve the argument of the selective objector, including those who have "voted with their feet" by moving to other countries, it would face what Rohr refers to as "the slippery slope."³ If it granted the right to individual citizens to decide which war they would support by participation, would it open the door to others to object selectively to other laws? What would be the end result once such a privilege were conferred upon the citizens? *Such questions are not merely academic exercises.* Already Americans have requested the right to select which taxes they will pay, some indicating that they refuse to remit that portion of the federal tax which is assigned to the costs of the Vietnam War. There are others who would vocalize their objections to welfare, to racial equality, to unions, et cetera, all in the name of conscience. If compliance with law is determined only by individual consciences, what happens to the community to which these individuals belong? It is here that some, who think of themselves as "more sensitive" than

others, refer to the nation as a "political" community but to themselves as "moral" beings. It is an attempt to oppose the right of the individual to the rights of the community — which is itself composed of individuals. Such reasoning is self-defeating. If a community is composed of moral beings (and what Baptist would deny that thesis?) then the community is a moral community. It follows then that the decisions made by that community are moral decisions as well as political decisions.

RIGHT OR WRONG?

WE HAVE not considered whether these decisions, individual or corporate, are right or wrong. Perhaps now we are ready to face the possibility that both individuals and communities may make moral decisions which are wrong. The individual who says "My conscience, right or wrong, my conscience" can be as wrong as the jingoist who says "My country, right or wrong, my country." If the corporate conscience can be wrong, why should it be considered odd that individual conscience may be wrong?

When our forefathers put this country together they sought to make it a moral community. "Liberty and justice for all" was their intention, not only for themselves but also for all who should succeed them. In deliberately selecting a republic as the form of government and in organizing the ruling authority in three offices — executive, legislative, and judicial — they obviously intended to diminish the influence of individualism. They were conscious, as perhaps few Americans since have been, that individuals with power had imposed tyranny upon fellow human beings. They thought in terms of kings, but the nomenclature is not important. What is important is that they designed our government so that the influence of an individual is minimized — it is the will of the people, expressed collectively, that moves the elected representatives. That will is conceived of in moral as well as in political terms. Any reading of the Declaration of Independence and the Constitution will demonstrate the moral underpinning of the United States.

When an individual American raises a conscientious objection to the laws issued by the elected leaders of the nation, it is understandable that the latter will react negatively. Those leaders who have been nourished by the heritage of the nation will look upon themselves as spokesmen for the corporate will and conscience of the country. It is precisely here that both horns of the dilemma are visible. It is here that the worth of the individual stands opposed to the common good. It is here that the claims of

a single person confront "domestic tranquility" and the "general welfare."

We Baptists, Christians and citizens, must face this dilemma honestly. The question we must answer is "Can the state, the moral community, accommodate the individual who refuses to accept the decisions of the community concerning its defense?" or, put another way "Can the nation, charged with the defense of its citizens, accommodate those inhabitants who accept the services of the nation but refuse to contribute to the nation?" The questions are awkward, I confess, but they point out the real difficulty of the man who has fled the country—he has opted out of any service to his nation. Those who have used legal means to achieve conscientious objector status and have contributed to society by alternative service, those who have accepted military duty as their obligation to their country, those who have refused to be inducted and have subsequently accepted prison as their lot—all these have submitted themselves to the will of the elected leaders. The deserter and the civilian who has emigrated to escape the requirement for either military or alternate service has, in effect, taken the position that he owes nothing to the nation which nourished him. The fact is bald and blunt—but it is felt by many of those who have gone abroad; they sometimes verbalize a feeling of guilt over having left "their" country. This is true even of some who castigate the United States for its part in the Vietnam War.

I wish to conclude this section, relative to the present situation, with another sobering thought. It is this—the Church is a part of the moral community. As an institution and as individual believers, the Church of our Lord has its earthly existence in the nations of the earth. It is inextricably involved, until the Day of the Lord, with the life and decisions of all nations. Therefore, we Christians of America share in the glorious intentions of the founders to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of Liberty to ourselves and our posterity . . ." ²⁴ We also share in the failures to implement those intentions!

THE AMERICAN BAPTIST CONVENTION RESOLUTION

THE DELEGATES to the American Baptist Convention, Seattle, Washington, 14-18 May, 1969, voted to approve this resolution on amnesty: "Just as we respect the convictions of those young men who have felt that it was their duty to comply with the draft laws of our country by entering military service,

so we also respect those young men who, during recent years, have resisted the draft because of their sincere conviction that participation in the Vietnamese War would constitute a violation of their consciences. We deeply sympathize with the families of those young men who have died in the performance of their military duties and we sympathize with those young men and their families who have become alienated from their government through their protest against this war. We honor those men who have sacrificed their future by death on the battlefield and we respect those who have risked their future by conscientious acts of nonconformity. Therefore, consistent with our concept of freedom and conscience, and recognizing that many of our ancestors came to this country to avoid conscription in Europe, we call upon the President of the U. S. to grant amnesty upon the cessation of hostilities or upon the major reduction of American forces for persons who are either in jail or outside the country due to their acts of conscience against the war in Vietnam and the Selective Service System.”²⁵

As noted, this vote for the resolution on amnesty was far from unanimous. Not including the abstainers, the vote was roughly 2-1 for the resolution. The division indicates the reluctance of American Baptists to take sides on this issue, the pain our people feel in committing themselves to the position of the state as opposed to the individual or to the individual position as opposed to that of the state.

It is pertinent to ask the position of the emigré himself. Thomas Hayes reports on one deserter in Sweden as saying “Amnesty? I wouldn’t accept it if they offered it to me, ‘cause I haven’t done anything wrong. In fact, to accept it would be to agree with them. If *they* want amnesty for us that’s their business, not ours.”²⁶ To some, this sounds like a thumb-to-nose expression; it is really a cry of sorrow and pain. One may almost hear the sound of “If I forget thee, O Jerusalem . . .” sung by the exiles in Babylon. Robert Gardner, an American minister who works as coordinator of the Ministry to Draft Age Immigrants to Canada for the Canadian Council of Churches writes of the emigré: “He is often guilt-ridden. While an informed conscience may tell him that he made a morally correct choice among the options open to him, the words ‘dodger’ and ‘deserter’ often applied to him do not help him to allay his doubts. He is, of course, uprooted. He may not go home again. His family may be disapproving or even outraged by his decision. In some sad cases, families have completely cut off or disowned their sons. There is talk of amnesty, but the prospect seems hopelessly in the future. Many young men, out of gratitude to Canada say

'Amnesty, who needs it?' The decision to go to Canada is not only difficult, it is irreversible." ²⁷ These words were written in April, 1971. Mike Powers, spokesman for the American Deserters Committee in Sweden, was reported as saying, "Sure, we want to go home, but we won't until the U. S. stops all its bombings, until there's total withdrawal from Indochina and the people there are left in peace to decide their own future." ²⁸

REPATRIATION

I THINK that many of the emigrants would come home if offered the opportunity to do so. There is a loneliness for one's own country; those of us who have spent years away from this nation know that feeling very well. I am of the opinion, however, that some will never return. Some have married, some have adjusted to a new mode of life, found satisfying jobs, become accustomed to a new language. Others have found the emigration so painful that they would not repeat the process. It is not surprising — as our ABC resolution correctly states, many of our ancestors made this journey. The Winnipeg Committee to Assist War objectors put it succinctly: "Repatriation is not a concern of the vast majority of American war objectors and their families in Canada. It is our view that this majority came with sincere intentions to stay, liked what they found, settled successfully, and would not go back even if they could." ²⁹ It is entirely possible that any public statement we American Baptists may make with regard to amnesty or "repatriation" will be rejected by those who have emigrated to other countries. Silence on this issue, it seems to me, would also be rejected as callous disregard for people. There is a risk in either stance. Contradictions, as Reinhold Niebuhr hammered into our consciousness, are inescapable. Whichever horn of this dilemma we move toward, we shall find it an uncomfortable perch. Nevertheless, a move to some position is ineluctable.

CURRENT ATTITUDE OF THE GOVERNMENT

MY INSTRUCTIONS were to discover the attitude of the government toward this subject. I consider it appropriate to discuss this aspect at this point. During the week of 27 February, 1972. Senator Kennedy led a subcommittee of the Senate Judiciary Committee in a three-day hearing on amnesty. Some of the proceedings were shown to the public on network television. In one newscast a spokesman for the Pentagon opposed amnesty as detrimental to the security of the country. The morale

of those in the Service now and the sacrifices of those who have already served was considered by this spokesman to be threatened by an offer of amnesty.

As we have already noted in this paper, page 17, the "pardoning power" is vested in the President of the United States. I can find only one historical reference to Congress's taking action in this area—this was also noted previously on page 17. The episode was the Confiscation Act of July 17, 1862. Congress later rescinded the authorization it had provided in that Act. Research has discovered no other action on the part of Congress. The Library of Congress has approximately twelve volumes and documents on the subject of amnesty; the most recent was published in 1922. The law library of the Library of Congress contains no reference to amnesty in the United States. No law or decree, other than in the Constitution itself, is extant.

Corwin, who is reputed to be an authority on Presidential powers, writes, "While Congress may not restrict the pardoning power, it may itself, under the 'necessary and proper' clause, enact amnesty laws remitting penalties incurred under the national statutes . . ." ³⁰ It is noted that both Houses now have bills "in the hopper" on amnesty. The first of these was introduced by Senator Robert Taft, Jr., who has furnished us a copy. His bill, S. 3011, proposes qualified amnesty, not only to emigrés but also to those whose resistance has been punished by prison terms. In his speech the Senator said, ". . . I am today introducing a bill that would permit these men to return to the United States within one year from the date of enactment. During that year they could return without fear of criminal prosecution, provided they agreed to serve their country for a period of three years. They could serve America in one of two ways. First, they could agree to enlist as members of the Armed Forces, or second, they could elect to serve in alternative service. The alternative service provided in this amendment would include VISTA, Veterans' Administration hospitals, Public Health Service hospitals, and other Federal service provided by appropriate regulation." As regards those in prison he said, "This bill would permit them to select a form of service to their country and have their time spent in prison credited against their 3-year obligation, except that such a credit could not exceed a period of two years." He further stated "Under this measure it would be the sense of Congress that young men who completed their service obligations under this act would be granted a Presidential pardon." But he also said, "This bill would not apply to those who had deserted the Armed Forces since I believe that is a separate problem which should be dealt with in other ways." ³¹

Representative Edward Koch of New York has introduced a similar bill in the House of Representatives. His bill, H. R. 12417, differed from Senator Taft's in that it required only two years service. Significantly, however, his bill like that of Taft, would not apply to deserters. The concern of the legislature for the public good and the standard practice of allied governments during this century are evident in these proposed measures.

What of the President? The Philadelphia Evening Bulletin reports him as saying "We always, under our system, provide amnesty. I, for one, would be very liberal with regard to amnesty, but not while there are Americans in Vietnam fighting to serve their country . . . and not while POW's are held by the enemy. After that, we would consider it . . ." ³² It thus appears that the President is already considering amnesty and intends to grant it when he deems it timely. If historical precedent is any guide, I suspect that whatever Congress may enact will depend on the President for implementation. Pardon is the President's prerogative, as much now as it was in the time of Lincoln.

CONCLUSIONS AND RECOMMENDATIONS

AMNESTY is part of America's political heritage. I believe that we may confidently expect the President to proclaim an offer of amnesty when the troops are withdrawn from Vietnam and the prisoners of war are returned to their homes. He has the power to do this, as we have seen. If Congress agrees to a compromise bill reflecting the desire of the population for unification and a willingness to forget the divisions of the past several years, the President should accept it as evidence of a welcome spirit of magnanimity. The churches ought to take the lead in fostering that spirit. American Baptists could have a significant part in such a move.

It would be difficult to improve on our resolution on amnesty voted at the Seattle convention in 1969. I do feel, however, that we must try to balance the "general welfare" of the moral community, in which the Church Militant performs its mission, with the Christian emphasis on the worth of the individual. As a result of my belief, I recommend that the American Baptist Home Mission Societies, through their Board of Managers, record themselves as supporting a qualified, or conditional, amnesty — a forgetting of past violations of Selective Service laws. In my opinion it is necessary to require some service to society. If some are required to endure privation, separation from wives and children, the possibility of wounds or death, then all should be required to render some service to the "general welfare." This

could be wide enough to include the talents and interests of our young men. A multitude of projects need accomplishment. Under both governmental and nonprofit sponsorship, these tasks could be performed for the benefit of all our people. Consecrated imagination, including that of our young people themselves, would design the projects to make our nation, and to help the world become a better place for human habitation.

The deserters represent a tragedy. Not all of them have violated their oath of allegiance for reasons of conscience, but all of them carry about a burden of knowledge that all nations are suspicious of them. He is treated like the defector — no nation is completely sure of him. His decision, as Bob Gardner wrote of some who had gone to Canada, may indeed be irreversible. Unless he is willing to face prosecution and consequent penalty, he may have to begin again in a new land. That probably is the political reality. The Church, wherever he is, must minister to him. He is the stranger, tragic and alone; in him the Church must see the face of him who said, "I was a stranger and you took me in." It is my opinion that the Church in this instance is very probably our brethren in foreign lands. A contradiction? Of course, but a contradiction with which we probably must live.

In order to implement a conditional amnesty some procedure must be adopted to identify those who qualify for it. As we have seen on page 19, there is no firm number of men who have evaded military service. One State Department official thought a figure of twenty thousand might be adequate; other estimates have been over one hundred thousand. Perhaps a figure of one hundred twenty thousand would include all the estimates and guesses. Are all these evaders, however large the number, men who have decided in conscience? Obviously, the answer is negative. Some of those who left the country or who have gone underground are men who have acted for lesser motives than that of conscience. Some, indeed, have evaded compliance with the Selective Service law under the guise of conscience but are, in fact, fugitives from justice. Some are criminals — they have violated laws either civil or military — and face prosecution for crimes quite apart from their acts against conscription.

SELECTIVE AMNESTY AND PARDON

I BELIEVE in amnesty for those who acted in conscience. Further, I support pardon for those whose crimes against society are relatively minor. I think it is demonstrable that some men committed petty crimes out of fear prior to their leaving the country or going underground. As I understand it,

the Constitution provides for presidential leniency to both categories. Precedents exist in our history which seem to support this understanding. If these categories are to receive consideration, some means must be devised to identify the persons in them. I suggest that review boards, similar to that established by President Truman, should be created to determine the identity of those who acted in conscience and those whose crimes merit pardon. If it be objected that the so-called "Roberts Board" provided amnesty to only some 1500 persons and pardon to another 1500 out of more than 15,000 considered, I remind my readers that various Supreme Court decisions in recent years have vastly broadened the field of conscientious objection over the narrow frame which existed during World War II. Seeger³³ and Welsh³⁴ have extended conscientious objection from a religious basis to include ethics and philosophy. These decisions of the high Court would affect the deliberations of the review boards to include a much larger number than those who would qualify only because of religious beliefs.

Some people would object to review boards, believing that this would entail an impossibly long task. These persons point to the back-log in our present court system as an example of what might occur. In my opinion there need be no similarity. A large number of review boards should be created; it would not be impossible to organize as many as a thousand boards of three to five persons. Above them might be an appeal system, with an appeal committee in each state. With such a review apparatus the task of identifying the recipients of amnesty and pardon could be accomplished in six months. The job is not impossible. A nation which managed the Manhattan Project during the Second World War and the Apollo Projects of more recent years can provide both the manning and the funds for a review system.

Whatever the formal process of checking the facts on each person involved, some review is essential. It is not justice to deny amnesty to men who could not comply with Selective Service laws because they were impelled by conscience to resist those laws. Nor is it justice to grant pardon to those whose motives for non-compliance with those laws were something other than conscience. Justice is not honored by confusing conscience with other motivations. When so much was demanded of so many — some three million men put their lives on the line, some three hundred thousand were wounded, more than fifty-five thousand were killed — those who chose to avoid the conflict should, at least, be asked to demonstrate that they acted in conscience. Justice requires such a demonstration. This is, surely, a most reasonable and fair request.

PROBLEMS WITH GENERAL AMNESTY

ONE HEARS that all men, regardless of reason for evading military service, should receive amnesty. Those who take this position base it on the claim that the war was unjust. To this I reply that whether the war was just or unjust, moral or immoral, this nation sent three million men to Vietnam. Those men endured the privations, bore the loneliness, suffered the separation from all they loved, faced the threat of wounds and death—many of them will live the rest of their lives without an arm or a leg, more than fifty-five thousand of them paid the supreme sacrifice. Whatever the merits or demerits of the war, these men made the sacrifices for this nation. Those sacrifices cannot be equated with lesser acts. Those who would grant amnesty to every man, regardless of the motives for his evasion of military service, seem to have forgotten the price which some men have paid for their citizenship. The right of conscience is precious to most people; conscience is worthy of sacrifice, then. But if sacrifices are necessary for conscience, the men who make those sacrifices are entitled to know that conscience is genuine, not simulated. Justice demands distinction between worthiness and unworthiness.

Among the arguments set forth for what is termed "general amnesty," i.e., an unconditional amnesty, is the claim that mortals cannot know what motivates people; I find this a strange statement. Most of those who make it have been selected by boards or committees to fill the positions they now hold. Presumably, those boards and committees made judgments about the motives of the people they hired. Corporations, banks, universities, seminaries, churches, government agencies—the list is endless—all enquire into the motives of persons who are hired for responsible positions. Courts, both civil and military, investigate the intentions of those on trial. In the face of all this evidence in our everyday lives, I find it odd that some very respected people believe that mere mortals cannot establish the motives which directed some of our citizens in acts which defied the laws established by the Congress. To imply that "final judgment" by the government is the point under discussion is to miss the real point—those fifty-five thousand dead and the three hundred thousand wounded know a finality which no living, unwounded person can possibly know.

I must comment on another argument of those who support an unconditional amnesty over a conditional amnesty. The statement is made that a general amnesty is necessary to reconcile the nation. Surely it is a worthy goal! Who could be against recon-

ciliation? As a Christian, I am committed to reconciliation. More than that, I am commanded by our Lord to be a reconciler. It has been my task for more than thirty-four years. It is still my task in my position as Executive Director of the Department of Chaplaincy Services, National Ministries, ABC. But I must ask the question: would a general amnesty reconcile the nation in fact? If all those who have gone underground, left the country as emigrés or deserters, were granted amnesty without regard to conscience, would this in fact reconcile the nation? I doubt it. As I have indicated earlier, the highest estimate of those involved is about one hundred thousand. Whatever the number, it is a tiny percentage of the fourteen million men who reached military age during the period under consideration. It is an even smaller percentage of living American males who have faced the draft laws of this nation. Of this latter number more than thirty million men have worn the uniform of this nation's Armed Forces. By this date in time a very large number of women have served in uniform also. Does anyone sense what reaction these millions would have to a general amnesty? I have known several thousands of these people. It is my opinion that most of them would be horrified that amnesty would be suggested for persons who opted out of any service to the national community without regard to the reasons for which they acted. I think most of them would support amnesty for those who followed conscience, but they would want that conscience proved in some kind of alternate service to the nation. Any general amnesty would alienate millions of men and women who made significant sacrifices for this country. So what happens to reconciliation? The last end would be worse than the first.

I do not impugn the motives of those who seek a general amnesty. Many honest, sincere people seek it as an end to the tragic times which have afflicted our nation. The problem is complex; the tendency is to seek an easy answer. But there *is* no easy answer, much as I wish there were. Therefore, I recommend a conditional amnesty for those deserving in conscience and pardon for those whose crimes were relatively minor — and a process of review to determine who these persons are. It is a complicated process and some cannot pass the test — but I see no other way for justice to be done. If there is a better way, may God help us to find it!

FOOTNOTES

1. *Ency. Brit.*, Vol. 1, page 807.
2. *Ibid.*, page 808.

3. *Time*, Essay, January 10, 1972.
4. *The President*, page 412.
5. *Ency. Brit.*, Vol. 1, page 808.
6. *The President*, page 159.
7. *Time*, Essay, January 10, 1972.
8. *Ency. Brit.*, Vol. 1, page 808.
9. *Senate Document* #249, 66th Congress, 2nd Session.
10. *Ibid.*
11. *Time*, Essay, January 10, 1972.
12. *Ibid.*
13. Phone call by author to Pentagon on 13 July, 1971 (OASec-DefPA)
14. *American Deserters in Sweden*, page 21.
15. *Time*, Essay, January 10, 1972.
16. *American Deserters in Sweden*, page 9.
17. *The Draft and You*, page 229.
18. Estimate of one State Department Official.
19. *Webster's Seventh New Collegiate Dictionary*.
20. U. S. v McFadden, Exhibit A, quoted by Rohr, *Prophets Without Honor*, page 163.
21. U. S. v Macintosh, quoted by Rohr, page 26.
22. *Ibid.*, page 112.
23. *Ibid.*, page 148.
24. Preamble to the *Constitution*.
25. American Baptist Resolutions, 1969. Vote: Yes 559, No 298, Abstained 54.
26. *American Deserters in Sweden*, page 177.
27. Notes, "They Chose Canada." April 1971.
28. *Time*, "The Men Who Cannot Come Home," January 10, 1972.
29. Statement on "Repatriation," November 1971.
30. *The President*, page 167.
31. *Congressional Record*, Vol. 117, No. 196, December 14, 1971.
32. *The Evening Bulletin*, Editorial, January 29, 1972.
(Editor's Note: Later statements by the President cast some doubt on White House initiatives toward amnesty in the near future.)
33. Seeger, et al v. U. S. (1965).
34. Welsh v. U. S. (1970).

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Preaching Clinic

THE CONGREGATION OF THE RESURRECTION

By James T. Cleland

THIS YEAR I anticipate being able to look back on Easter in a way that I have never quite managed to do since I came to Durham, North Carolina in 1945. At Duke University Chapel I have been regularly on duty almost every Easter, usually in the pulpit, sometimes at the lectern. This year I am going to escape "ev'n as a bird out of the fowler's snare" (Psalm 124, v. 7, metrical version). I retire from Duke on June 30, and I am on terminal leave — with pay! — for this second semester of the current academic year. So my wife and I are heading for Winston-Salem as pilgrims to the Moravian ser-

vices; the Lord's Supper; the love feast (coffee and buns); the strolling bands of brass choirs wending their way through the echoing streets in the wee hours of Easter morning; the Sunrise Service in the cemetery — the city of the equal dead — with the Bishop's declaration: "Christ is risen!" and the exuberant corporate response: "He is risen, indeed!" Here, surely, is the genesis and the gathering word, the core assertion of the Christian faith. (Perhaps the Christian year ought to *begin* at Easter. What do you think?) The scattered brass bands will be there, all of them, to lead the singing of the "Hallelujah"

hymns of the Resurrection. Then, since our host family is Methodist, we shall go to their service at 11:00 A.M., "faint yet pursuing."

It will be good to be congregation from Thursday until Sunday, instead of being clergy. One of the benefits of teaching in a divinity school is that there is more chance to be in the pew with some regularity, rather than being the presiding minister or the celebrant, service after service. That *was* due to the regularity of *daily* chapel — a fringe benefit now being phased out in too many seminaries. I need the lay experience; I believe that you do, too. When I am officiating, I am conscious — over-conscious — of the mechanics of the service. I am a spiritual-ecclesiastical plumber, though one who has a great appreciation of plumbers. We *need* plumbers, all kinds of them. That makes me wonder how the lone minister in a parish survives if he is *always* the directing authority. There is need for a monthly service for ordained clergy, when one may have a worm's eye view of liturgy, homily, and ceremonial, rather than a bird's eye view. I *need* a priest, in addition to *being* one. It should be good to be on a base where there is a plethora of chaplains

because, theoretically, there is a chance for such a regular service of pew-side rather than cancel-side worship for the clergy.

BESIDES, it is wise and spiritually healthy for us to keep in mind that every Lord's Day should be a little Easter. I am somewhat sure that I have told you this story before, but I want us all to "read, mark, learn, and inwardly digest" it. A distinguished English pulpiteer of the last century was in his forties before he discovered that the Resurrection, and not the Cross, is central in Christianity. It was a conversion experience for him. From that time forth an Easter hymn was sung *every* Sunday at the morning diet of worship. His preaching changed its emphasis and became even more effective than in the days before this belated discovery. Why not? After all, Good Friday is *not* "good," except in the light of Easter. Many of us know that; we should all keep it constantly in mind. Paul knew it. Have you ever preached on Romans 4:25: "... raised for our justification"? Do we often think of "justification" and "resurrection" in juxtaposition? At the heart of our faith — fifty-two Sundays in the year, and three hundred and

sixty-five days in the same year — is the good news which Easter verified.

IT IS of more than passing interest that the wing of Judaism which survived the devastating destruction of Jerusalem in A.D. 70 was that of the Pharisees, who believed in "the resurrection of the body." Synagogues today — Orthodox, Conservative, Reformed — have, as their Rabbis, Pharisees: pedagogical descendants of the teachers to whom Jesus listened in Nazareth. The Sadducees, who controlled the Temple, would have nothing to do with the concept of resurrection. Why not? They were fundamentalists. Such a belief was present in neither the Law nor the Prophets, and that was all the Bible there was until A.D. 90. That conservative wing disappeared in A.D. 70, along with Herod's Temple and priestly sacrifice. The sect of the Essenes just vanished in the wilderness — until the twentieth century! The Zealot part had one more moment of bitter glory, in the Bar-Kokhba revolt of A.D. 135. Then "zeal" yielded to *shalom*. If there had been no Easter message as the inspiration of the early church, then Christianity would, more than likely, have been a splinter Sect of Judaism, concentrat-

ing on teaching, perhaps on the Sermon on the Mount, and known, maybe, as the Nazarenes. It would have petered out in A.D. 70 as a vital, vivacious movement. Yes, Easter's a "funny" story, but it is a perennial one. It is why there is a Christian church.

BUT DO we really believe in Easter? There is a story going the rounds right now that the Presiding Bishop of the Protestant Episcopal Church in the U.S.A. received a letter from an annoyed female member objecting to what was being done to *The Book of Common Prayer* by revisers, editors, improvers. She commented that if Jesus found out about what was going on, he "would turn over in his grave." There's a primer for your next Easter sermon! That indignant female is but one example of the unconscious, deep-rooted, and widespread ignorance of many folk who sit under us in the pew. Paul knew people like that, and he wasn't mealy-mouthed with them: "If Christ has not been raised, your faith is futile and you are still in your sins" (I Cor. 15:17, R.S.V.). The K.J.V. uses "vain." Phillips, too, settles for "futile." So does Moffatt. Father Knox translates: "all

(Continued on page 66)



Former POW's (l-r) Navy Captains Harry T. Jenkins, Jr., James B. Stockdale, and Howard E. Rutledge receive the rapt attention of 11th Naval

Chaplains Trained for POW Ministry

By Edward I. Swanson

As a part of the enormous DoD effort to prepare for the release of our POW's, 27 chaplains of the 11th Naval District, San Diego, Ca., underwent an intensive course of training be-

tween July, 1972 and the first POW releases in February of this year.

According to 11th Naval District Chaplain, Captain Vaughan E. Lyons, Jr., CHC,



District chaplains during a briefing in San Diego soon after their return. The chaplains had ministered to their families in their absence.

USN, principal architect of the course, the program grew out of conversations his chaplains had with POW/MIA families in the San Diego area and which revealed common problems faced by POW wives and their children. San Diego probably has the greatest density of POW families of any section of the country; most of the POW's were fliers who had been based there when they were shot down. Some 47 former POW's have returned to the San Diego area; in addition, there are 35-40 families of personnel still listed as MIA. Chaplain Lyons described the

launching of his course as follows:

"We spent some time in getting our chaplains together and furnishing them with bibliographical information on the subject — primarily with experience gained from POW's in WWII and the Korean conflict. We also found that there was a lot of information about some POW studies that had been done in other countries, particularly after WWII.

"With this and with the help of the Center for POW Studies, we set up a study program and met, beginning in about July with several preliminary meet-



CAPTAIN Vaughan E. Lyons, Jr., CHC, USN, 11th Naval District Chaplain, listens intently as former POW's tell of prison life.

ings, and then every two weeks or so, beginning in the latter part of October. We began to plan how we would handle the spiritual ministry to the POW's and their families. The whole effort really "arose out of a felt general need and out of some of the information coming out of area meetings sponsored by DoD which chaplains had attended on programs planned for Operation Homecoming."

The 27 participating chaplains were selected on the basis of either their long-range experience with POW families

— some were attached to the Naval Air Stations when the men were shot down, had made the initial contact with the families, and had maintained contact over the years — some working with the families for three or four years or longer. A second criterion was that the men have especial skill in family counseling — either a Ph.D. or a Master's degree in counseling, or be members of the American Association of Marriage Counselors, or have experience in clinical pastoral education, so that both experiential and academic qualifications were present.

For a faculty, Chaplain Lyons drew upon several sources: local resources in the area — local psychiatrists, doctors, and psychologists, both military and civilian; the Center for POW Studies, a military organization headed by psychiatrist Dr. Ransom Arthur; and finally, several persons who had had POW experience in Korea. Chaplain Lyons himself had served at Panmunjom.

Topics covered in the curriculum were: the psychological effects of long term imprisonment, adjustment problems of former POW's, religious needs and the religious experience of POW's, family adjustment problems during the prolonged

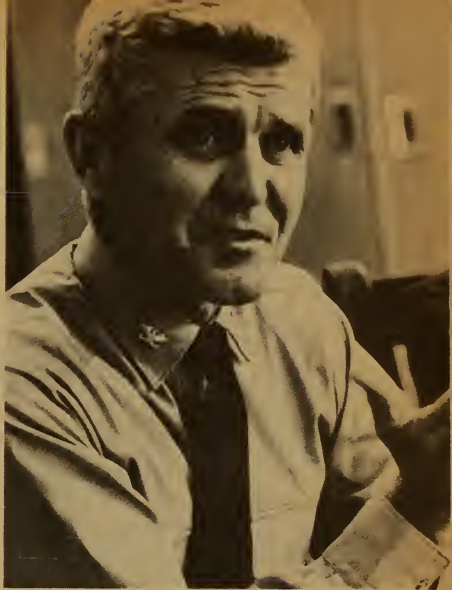
absence of a major member of the family — the effect of the father's absence upon wife and children, and any available information about specific prisoners from the San Diego area. Some of the early POW releases were available and gave testimony. Certain classified information was also available.

Chaplain Lyons said that his group maintained close liaison with chaplains at Clark AFB in the Philippines during the POW arrivals there. "One of the big values of the program was that we were able to talk to the chaplains there at Clark and get information and pass it on during the exchange operation. We were able to pass information to them which was helpful, and they were able to pass information to us."

When the former prisoners began arriving in San Diego, "we kept needing information," said Chaplain Lyons. "As soon as we got a group of releasees back we met again and shared our experiences and what we learned in order to prepare for the next group. It was an on-going program."

Chaplain Lyons said that his "class" had met on two occasions with POW families. Close ties resulted, and several chaplains were at the airport when the men arrived.

"Since then, we have helped



CAPTAIN James B. Stockdale makes a point as he tells how he was enabled to survive seven years of confinement in a North Vietnamese prison.

some families through various major decisions. Our reception from the returnees has been exceedingly fine. We have gotten many expressions of gratitude."

A number of the men have spent entire afternoons with the chaplains talking about their insights and what they gained from their prison experience, some of their spiritual struggles, and what they learned about themselves.

"It has been very rewarding and very moving," said Chaplain Lyons.

The Military Chaplain and Community

by Thomas D. McCall

MILITARY chaplains find most days like any other day. There are those special days, however, when being in the military may make chaplains appear as the rear guard of Vatican I. Who can be for peace and walk about in a military suit? Who can be for community yet follow the stratagem of divide and conquer?

The military chaplain stands for community because he seeks to reflect outside of his religious community the same values he finds within it. Just as hospital chaplains exist within and serve small communities without involving themselves directly in abortions or euthanasia, and just as campus

chaplains serve their communities despite some questionable aspects of student or institutional morality, so does the military chaplain serve his particular community. As a matter of fact, Paul VI has specifically hailed the career of a soldier as "a vocation of service," saying that the centurion of the gospel proves that there is no incompatibility between the requirements of military discipline and those of faith, between the ideal of the soldier and that of the believer. With today's preoccupation with community and service, it is encouraging to find the military career is precisely that — a community-oriented service.

The soldier or airman is a public servant, perhaps educated at the taxpayer's expense at a "service academy." On the home front, and deployed across newly developing nations, the man or woman in uniform meets not just one or other focus of public and social needs, but an entire army of community problems parading across every socio-economic level of today's shrinking world.

Like so many other public servants, the military chaplain is also a volunteer. He goes where his assignment and the wisdom and providence of God direct him. Few persons live so completely in the hands of God, yet move so rapidly at the beckoning of government. The chaplaincy compels a clergyman to live within the church's double ideal of the obedience of the believer and the faith of the soldier, within the discipline of a religious creed and the ideals of a military vocation.

The Holy Father has commented further that "to realize the harmonious synthesis of this double ideal, that of the soldier and that of the believer, must be the ambition of the Christian who is called by personal choice or by obedience to law, to put on a uniform and consecrate part of his energies to military activities." Military

people and their chaplains all seek to realize this synthesis. Some find an alchemy in the personal values they bring to the task. For the chaplain, one value may be that the people he serves are pilgrims both by definition and fact. He walks with them because his religious values emphasize the demands of shepherd and fellow traveler, and these pilgrims are his chosen community. As a clergyman endorsed by his denomination, as an American citizen, and as a service volunteer he wears three distinct hats, yet no hat epitomizes one vocation of service to the detriment of the others. The chaplain is a pilgrim with the pilgrim people of God, with all the strengths and weaknesses this implies. He does not command service. On the contrary, it is his service to others and the value it implies that will bring God to men and men to God.

A MILITARY chaplain is a public witness who one day must give an account of his stewardship. His greater accountability is to God, not men. If there is any incompatibility between the requirements of military discipline and those of faith he must speak out loud and clear. It would seem with thousands of well-educated clergymen of all ages and de-

nominations positioned on all levels of the military ladder, that a harmonious synthesis of the requirements of military discipline and those of faith could scarcely be neglected without an earth-shattering hue and cry. To date, our country has not heard this spontaneous cry. The proper presumption ought to be that no cry is called for.

No one can silence a chaplain. One way or other, he will always find an audience. If his conscience demands still more, he can resign his commission and speak minus as many hats as he wishes. On the other hand, it makes no sense to hold chaplains to a different set of clerical rules than their civilian counterparts. Everyone is answerable to someone. What does the civilian pastor do about social and moral issues in his community that the chaplain pastor does not? What is the civilian's role in the community spectrum of race relations, abortion, drug abuse, and crime? Is he the paid conscience of the city or state, or does he speak as a churchman and a member of a religious community? Military chaplains are no different. Their primary responsibility is to the roving ambassadors of the United States who wear military uniforms. They are not the paid

conscience of anyone or anything, be it the Pentagon, the State Department, or the combined members of Congress. There is no special charisma that comes with the putting on of a uniform, and there is none that comes with taking it off. The military community brings its values and the military chaplain brings his, and the hoped-for synthesis is, of course, a better community embracing both.

FEW PROBLEMS are solved by walking away from them, and few human beings are helped when their clergy disavow them. Some would have chaplains out of military service, feeling that the uniform is divisive to community. By this intimation it is permissible, even praiseworthy, for clergymen to identify with certain groups or with clerical counterparts in some other style of ecumenical movement, but the draftee, the military academy graduate, and the career sergeant are sometimes portrayed as not quite eligible for community. It is strange logic when people whose uniform personifies service and whose career has been hailed as a "vocation of service" become too dangerous for emulation! This kind of selective ecumenism will effectively destroy community

rather than foster it.

Fair weather friends are no friends at all. Clergymen who become too personal about whom they will or will not serve lose much of their initial voluntary commitment to shepherd all the flock. Military chaplains, as do all Americans, reflect a whole prism of personal views, but they serve the men and women of our military establishment because they fervently believe that, regardless of their personal sentiments, they have an indispensable obligation to provide the consolations of religion to these men and women in the armed forces. It makes no difference that some of these men and women are in the military service by their own voluntary choice and others are there because of a conscription that they were not ready to resist. Without the willingly given services of chaplains they would be deprived of the fundamental right of human beings and the constitutional right of American citizens to the fullest possible freedom in the exercise of their respective religious obligations. Chaplains know this and serve accordingly. The role is a demanding one, and it may well be that for the priest the chaplaincy demands a vocation within a vocation. The job must be done,

however, and a synthesis can be effected. David, for example, was a career soldier who admirably synthesized the ideals of the soldier with those of the believer. God said of him, "I have found a man after my own heart," and to read David's psalms is to read a soldier's autobiography as well as a saint's. Another imitable person who served in the ranks was Sergeant Roncalli. Later, speaking of the church in the modern world, he declared that "those who are pledged to the service of their country as members of its armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace." The chaplain, as part of this community, shares in this encomium.

MANY AMERICANS are familiar with the phrase, "Duty, Honor, Country," reiterated by General Douglas MacArthur when addressing the Corps at West Point. Current terminology might prefer commitment to duty, authenticity to honor, and conscience to country, but, despite semantics, most would agree that these six words express obliga-

tions, and obligations cannot be fulfilled without loyalty. For a chaplain, military duties are part and parcel of his personal sense of loyalty to the pilgrim people around him and to his country in particular. His very presence, or Christ-witness, causes many of his fellow pilgrims to examine their own commitment to God/Country and hence to Duty/Honor. The combination of clergyman/chaplain is a ministry of reconciliation of loyalties, and basically this is what peace and community are all about.

When talking to the participants in the 35th session of the NATO Defense College, Pope Paul prayed that the Lord would grant them the understanding and strength to work for peace in the world. "While others," he said, "are actively engaged in economic and cultural exchange, your role is to insure conditions of freedom and security for them, shielding them against any violence or unjustified intimidation."

Each year on Veteran's Day our country honors those men and women who fought and died to secure the conditions of

freedom and security we all now enjoy. Their graves are marked by crosses, mute testimony that they saw no incompatibility between the requirements of military discipline and those of faith. For the priest serving the military, his daily Mass is a catalyst forcing him to pause each day and search out any conflict between a military career as a vocation of service and his synthesis of this service within the discipline of religious creed. When he leaves his religious community to follow the troops he must again re-examine his conscience and reaffirm his personal synthesis. When he does so, fellow religious and fellow clergy ought to close ranks about him. That day might be one of those special days when chaplains like to feel they have been updated to the ranks of Vatican II. It can also be that kind of day when the solidarity of the religious community he left behind is the one incompable asset that a chaplain brings to his new military community. After seeing community in action, it is a whole lot easier for him to try and replicate it elsewhere. **END**

"FREEDOM — no word was ever spoken that has held out greater hope, demanded greater sacrifice, needed more to be nurtured, blessed more the giver, damned more its destroyer or come closer to being God's will on earth."

—General of the Army Omar N. Bradley

Counseling the Individual Addict

Some Helpful Pointers

By John Francis Dwyer

(This article is adapted from Chapter 2 of the author's report, "A Chaplain's Year at NARCO: On Being a Member of the Healing Team." Chaplain Dwyer recently completed a year of study at the National Institute of Mental Health Clinical Research Center, Lexington, Kentucky. He has had long experience with users of illegal drugs. A second chapter will appear in our next issue. ED.)

IT HAS BEEN our experience that the clergyman may come in contact with many addicts but will be able to counsel relatively few. There are a number of reasons for this, some based on theology and some on psychology. We suggest that the strongest theological reason is the concept we present of God as Father.

Most clergymen have come from solid homes with good fathers and have found it easy by analogy to form a concept of God as a loving father, strong but kind, able to accept weakness in his children and ready to support them. The word father strikes a good note for us, as does the word God, and we use them easily and naturally in some phases of our ordinary counseling. But it is not invalid to generalize and assert that most drug addicts have come from homes where there is *no* effective father figure, or, if he is there, the image is a cruel one. We should not be surprised, then,

if our use of these words and concepts strikes no responsive chord within the addict, and may in fact be counterproductive until we can communicate to him something of the true image of God as Father.

The strongest psychological difficulty we see is in the crisis nature of most addict counseling outside an institution. If an addict is willing to talk to a clergyman at all, it is because right now there is a difficulty he cannot escape, and he wants you, a clergyman, to solve this immediate problem for him. It means, of course, that he is willing to let you work with him to relieve symptoms, but not causes of his distress. This will frustrate you because you may have adopted a medical model of counseling which proceeds from symptom to cause to diagnosis to prescription to cure. If he will only cooperate with you, you will be able to cure him just as you successfully solve every other problem that your parishioners bring to you! Forgive us, we are only relating what we used to do (or thought we did), and our addict friends have been cruelly kind in telling us why *that* approach did not work.

The clergyman is a man of faith, but it is not always given him to see the results of his labors. We plant, Apollo waters, and God gives the increase — to someone else. God has given this man free will, however much the drugs have decreased his ability to exercise it. Right now we can only help him as much as he permits. The one thing we can always do is plant the seed of hope in him. We shall return to this later. Suffice it for now to say that this work of crisis counseling is not completely wasted and that there are certain things you, the clergyman, can do.

THE FIRST THING to realize and face is that your individual counseling will not comfort *you*. It will not be ideal because very little of it will take place where you feel most comfortable — in your office with the tools of your trade handy. The addict has a poor sense of time because his life runs on another clock, one pulsed by his body's need for drugs. If he does make an appointment he may be sick, may forget it, or may be out taking care of business. If he does come, it is best to keep the session short. Forty minutes is a long time for him. It will help him to come

back again if he knows you will not keep him long. Since he often is selfish, it is also good for him to know that other people need your time, too. It has a double benefit: he sees that you are willing to take time for him and he is reminded that straight people have problems they meet without using drugs. People do not like waiting a long time for a doctor who has a crowded waiting room but neither are they too comfortable with a doctor whose skills seem to be little utilized by others.

The place where most individual counseling with addicts is done is on the street. He spends a good part of his waking hours out there. It is also a place of pressure for him, and he often will be glad to see you there as a source of momentary relief from that pressure. It is also of more than passing interest to him that you are willing to put yourself out to come onto his turf. Your mere presence there begins to speak more effectively than your words, at least initially. You will not talk long at all there, but even five minutes is useful. It is enough time for him to say that he has a problem that he would like to talk over with you. He may even hint at what that problem is, though usually it will be peripheral to the deadly problem that is at the center of his life right now. Offer to see him the next day — even if it means squeezing him in between other duties, or even better, late that same day. Even if he does not show, you have already scored by making yourself available to him. Somebody from the straight world thinks he is worth some time and interest.

More people know you than you know. Most addicts have been away from God and church for a long time. But they have relatives and friends, and often they have heard about you. If you have been around a while, some few will remember you from Sunday School days even though that, too, was for a limited time. Even if you get no more than a wave or a passing glance, you have carried the flag, and the lines of communication have been established.

Jail is a popular place for addict counseling, though the popularity is largely on one side of the counselor-client relationship. He is in trouble, and he pushes all the buttons on his console hoping that one will effect his release. All his manipulative and acting skills will be concentrated on

each audience that comes to visit. We should say something here about age. If this is a young man below eighteen it is not necessarily the kindest thing to get him out too quickly, especially if it is his first arrest. He had been mentally postponing facing the reality of where his actions have been leading him. It is all too easy to help him postpone that reality even longer — at the risk of his life — by a misguided sympathy. He will not die or be totally corrupted by a night or two in jail. Most addicts agree that a night in jail at sixteen is worth more than two years in prison at age twenty-three so far as corrective learning experiences are concerned.¹ However, be resigned to the fact that a weeping mother will not hear of such a thing, and will reach in to lift her boy out of this terrible frying pan and return him to the fire of addiction.

THE NON-TEENAGER presents a different problem. He has been here before and may really be sincere in his declaration that finally, "he has got religion." It is well to **remember that sympathy kills addicts.** If you are willing to accept words as the coin of recovery, he has his own mint, well-oiled from constant use, and ready to pour out whatever you set as the price of aid. It is not necessary to be cynical or doubting of his sincerity, but it is prudent to doubt his ability to produce the fruit of good behavior. You can be one of the first helping persons in his rehabilitation if you listen calmly to his words and turn him gently back to the necessity of actions.

Some effective counseling can be done in the home. Obviously, his family is going to need help and support, too, but we are thinking here of what can be done for him. Here again, your willingness to come into his world is a strong form of non-verbal communication. It is well to avoid the living room as the place for your talk because of the traffic. He feels a weight of guilt already and may be willing to tell you what he has done but will not want to hurt his family still more by having them overhear. The kitchen and a cup of coffee or even a glass of cold water is a good setting for your brief talk. Even a bedroom is good. Fifteen

1. Personal communication in therapy session at Clinical Research Center, Lexington, Kentucky, October, 1971.

minutes is a safe length of time for this type of home counseling. Beyond that, he becomes nervous about the inadequacy of his home for visits by important people. It is well to offer to meet him again at home, though most often he will accept your invitation to come to your office for the next session. You have honored him immensely by coming to his home. These are the small threads that can be woven into a lifeline for him.

The last, yet frequently used, place for the individual counseling of addicts is at your telephone. He may call at ridiculous hours, but much ground can be gained by patience. His clock is not a normal one, and *now* is the hour for him. You need not talk long if the hour is bad, but you can offer him support and a time for a meeting. If it is daytime, five to ten minutes will be an average talk, time enough for you to make a few points. This is especially true of those you have not met. If the time on the phone goes well they will take the plunge of arranging to come and see you or have you come and see them. Some addicts admit that they called the clergyman because he was one of the few professional people they could talk to directly on the phone without having to tell a secretary why they wanted to talk.²

A word about "conning" is in order here. The nature of their business, or disorder if you prefer, has made them very proficient as confidence men. They know how to use words to manipulate people, and they hardly know the difference between fact and fancy themselves. It is safe to say that one of the roots of their troubles is the credibility gulf that over the years has grown between their words and their actions. They have seldom had to "put up or shut up," and they have used words to avoid the difficulty of actions. They have conned themselves for a long time, they have conned God ("Dear God, let me get out of this arrest and I'll never shoot up again"), and having conned those two experts, there is no reason for them not to con you.

You can put up a defensive wall of cynicism and distrust and therefore never be conned. In that case you will prob-

2. Personal communication from numerous addicts at Clinical Research Center, Lexington, Kentucky, August 1971 through March 1972.

ably be of little help in addiction counseling. You may preserve a completely trusting naïvete and invariably be conned. In this case, too, you will probably not be of much help to addicts. There is a middle ground, and as you find it your success rate — whatever that difficult word means — will go up. The addict wants to know that you listen perceptively and that while you do not believe everything, there are some things you can accept. He can hardly bear to tell you the whole truth, but as he reveals some truths and you still listen, he finds that it does not hurt so much to tell the truth. He has at times lost friends and relatives by telling the truth as well as by lying, and he wonders if he is going to lose you, too. When he meets you in that comfortable middle ground he finds that telling the truth can be a highly therapeutic experience. END

The General Commission

HONORS LIST RECIPIENTS FOR FIRST QUARTER, 1973

DATE	RECIPIENT	CHAPLAIN and INSTALLATION ARMY
1/10	CPT Ray D. Dickerson	MAJ Henry L. Hunt Support Activity Kaiserslautern APO New York 09227
2/8	COL James H. Phillips	MAJ Edward D. Mouchette Hq. 4th AIT Brigade Fort Leonard Wood, Missouri 65473
2/9	E7 & Mrs. Fletcher Reid	CPT Donald G. Wilson Hq. XVIII Airborne Corps Fort Bragg, North Carolina 28307
2/21	COL Morris J. Herbert	CPT Richard C. Johnson Hq. 28th Artillery Group (AD) Selfridge Air Force Base, Michigan

DATE RECIPIENT CHAPLAIN and INSTALLATION

3/12	SP5 & Mrs. Robert L. Landuyt	CPT John E. Krivo US Forces SUPACT AUGSBURG APO New York 09178
3/16	LTC William L. Albright	Ch (LTC) Peter S. Lent Hq. Fort Leavenworth Fort Leavenworth, Kansas 66027
3/27	COL & Mrs. Wilman Barnes	MAJ Curtis R. Bowers Hq. Support Command 4th Inf Div (Mech) Fort Carson, Colorado 80913

NAVY

3/2	CAPT & Mrs. Abe H. Siemens U. S. Coast Guard	CDR Walter "J" Schwartz, CHC, USN U. S. Coast Guard Base Governors Island, New York 10004
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AIR FORCE

1/18	COL Willie R. Moser	LT COL Ralph V. VanLandingham Hq. 3902D Air Base Wing (SAC) Offutt Air Force Base, Nebraska 68113
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VETERANS ADMINISTRATION

3/12	William F. Lee	Chaplain Donald H. Welsh V. A. Hospital Fresno, California 93703
3/27	Freddie Lee Spina	Chaplain Charley L. Peebles V. A. Center Mountain Home, Tennessee 37684

A View from the Pew

By Robert F. Hemphill

(Editor's Note: These remarks, in letter form and adapted from some made at the Far East Lutheran Chaplains' Retreat held in Tokyo, Japan, in April, 1972, continue to have pertinence. Their author, a retired Air Force officer who served as Air Attaché at the U. S. Embassy in Japan, can claim impressive credentials as a Christian layman. A resident of Japan since his retirement, he has served with distinction as a member of the official board of the Tokyo Union Church.) A review of his book about this church appears on page 77.)

Dear Chaplain:

AS YOU go through the church-ly rituals which you perform in leading the worship service, it must occasionally occur to you to wonder whether there is really anyone out there, beyond the pulpit, listening to you. Are you communicating? If so, what? And what is the response to your probe? Is it such as to make it all worth your while?

Even as you must wonder, so also do your parishioners, and it is my purpose in this letter to share with you some of the things

which cross our minds out here on the far side of the pulpit. This is not necessarily a representative view nor is it free from bias, but its expression may be a part of our Father's business.

Let me begin by telling you what we see as we watch you in action. Not surprisingly, we tend to place you and your fellow chaplains in one of several categories. A few leading examples:

A.) There is the clergyman who blends in readily, perhaps too readily, with the rest of the group, whether it be the happy hour at the club, or the base-

community council meeting. This ability to blend in has its merits, to be sure, one of them being a kind of holy infiltration, but it is a source of apprehension, at least for some of us laymen. I remember leaving a church meeting one evening with a friend who remarked that a certain pastor who had been present was a logical speaker and "a real nice fellow." Then he added this accolade: "Why, you could easily take him for a businessman." I regret now that I agreed. While the pastor *did* resemble a businessman (whatever that meant), later I was troubled by the fact that in casually fitting him into the businessman slot we were ignoring his extra dimension. More of that extra dimension a little further on.

B.) The "with-it" mod type seeks close identification with whatever he construes to be the latest in garb, however nonutilitarian, in hair styles or lack thereof, however luxuriant, and maybe even in theology, however slapped together. This padre listens so hard to "Jesus Christ Superstar" and to its emulators that he misses the majestic rhythm of the universe as God guides it through eternity. We really don't worry too much about him, though, because the trends he pants after swing widely from right to left and back again, and at some point intersect the path of good sense. He may just look up then and rediscover his true direction.

C.) Some chaplains we see as being comfortable, well-nourished,

confident, and possessing all the answers — but dispensing them just a shade too easily, with too little personal involvement apparent. Let me say candidly that this seems a self-centered, shallow posture, certainly not that hoped for in one called of God.

D.) Frequently we see chaplains who are hard-working and worried about our world and its problem-ridden people, trying, as President Johnson used to say, their "dead level best" to bring comfort and aid at difficult moments, and occasionally lighting up the sanctuary with the inspiration God gives their words.

Other Things We Look For

Other things we look for and, gratefully, sometimes find:

Recall how you felt when your ordination as a clergyman was complete? Did you know that something new, unique and wonderful, and quite different had been added? I want you to understand that when we laymen look at you of the clergy, *whether you like it or not*, we look for that difference. That is the extra dimension I referred to before, and to be blunt, we had better see it in you, or you will have to labor under the impediment of our reservation.

What is this extra dimension? The following may help define it:

First, you made a decision for God and for a career in the service of his church.

Second, in carrying out that decision you began a demanding, specialized, rewarding academic discipline.

Third, ultimately you were measured and found qualified for the chaplaincy by both your denomination and the government, perhaps by yourself, and, let us hope, by God.

Fourth, you have since followed his lead as conscience and circumstance have availed, without depreciating your calling or compromising your commitment.

Thus you *are* different, thus you *are* set apart, and you would be foolish to pretend that you are not. If you do so pretend and do it purposefully, in the end you shall lose us, your lay associates in the religious experience, for we need that difference of yours in our systems of belief, and if you can't or won't honor it, someone else will. Even more significantly, if you ignore or disavow that difference, you may lose yourself as one called of God.

But let us not be carried away by this concept of the difference. It does not make of you an untouchable, holier-than-thou extension of God. It means rather that you are identified as one who acknowledges the existence of a living God, one who has attained special qualification to assist the rest of us in responding to God's love.

Teachers of the Word

In fulfilling that awesome task of helping others to know God, I suggest that in addition to your being preachers and doers of the Word, you are also teachers of the Word—but regrettably you too often overlook your teaching

responsibility. You do so, I think, because you are too generous and uncritical in your evaluation of what you see from *your* side of the pulpit. You attribute to us in the pews far greater competence in matters liturgical and theological than we actually possess. Because with some regularity we take part in religious programs, you find us to be, in general, a group without surprises, and predisposed to accept your pastoring. As you see us joining in the familiar forms of worship, you seem to assume that we bring with us a much higher order of preparation for such participation than is usually the case. You seem to nurture the illusion that we are all part of the great American cultural dream with its plenitude of neighborhood places of worship in which we have been diligently and broadly educated in religious theory, history, and practice by inspired, unhurried pastors, Sunday school teachers, and seminar moderators. I wish it were so.

Dr. Joseph C. Hough, Jr., writes that "the church exists to fulfill genuine religious needs, and those needs are defined by the nature of the constituency."¹ What is the nature of *your* constituency? Do you see it as you want to see it, or perhaps as someone at a higher level of authority says you should see it, rather than as it is? Is it tempting to look

1. Joseph C. Hough, Jr., "The Church Alive and Changing," *The Christian Century*, January 5, 1972, pp. 8-12, at p. 8.

out from the pulpit at us as captives of Bible lessons overlearned long ago, and as predictable souls who are not likely now to turn to other modes of religious expression? If that's the way you see your constituency, Chaplain, you might as well be facing rows of plastic dolls!

Let's doublecheck. How many of your constituents within the recent past either have studied seriously, or have been instructed in, for example, the nature of the confession, its utility and limitations, and the similarities and distinctions of individual and corporate confession? How many of your constituents have achieved what they — not you, but they — consider acceptable comprehension of the Sacrament of Communion? Have any of them voiced questions about the Sacrament, questions withheld by years of conditioning, or because their religious environment (of which you are a part) discourages the questioning of traditional rites?

Or consider this. Have you conscientiously been preparing orders of worship without once coming around to our side of the pulpit to learn whether the words and forms you use are what we need?

Do they speak to me, or to the theoretical physicist at my right, or to the teen-ager at my left? Are you *hiding* in liturgy, pulling it around you as a convenient refuge against the twin storms of evil and change, and assuming that thereby we in the pews also are secure and therefore happy?

Do not mistake the character of these selected inquiries: they are not unfriendly. They, and the preceding comments, are but reflective of my need of God's church even though my understanding of it is yet evolving. I seek to deepen that understanding, and I look to you for assistance, Chaplain, hopeful that you will share increasingly your insights and special learnings. Tell me, is there news of Aquinas and Niebuhr? What of Bultmann and Barth, and the Jesus boom?

This is a new time and we are astrir in the pews. We have questions, all of them God-related, and they press for attention. Over here, on our side of the pulpit, we're waiting — for now.

Most Sincerely,

Robert F. Hemphill

GRAFFITI

—Found on a wall at St. John's University, Collegeville, Minnesota:

Jesus said unto them: "Who do you say that I am?"

And they replied: "You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationship."

And Jesus said: "What?"

Motivation, Management, and the Performance of Chaplains

By Dennis C. Kinlaw

A Sociological Approach

THE PURPOSE of this paper is to review some of the developments and research information concerning motivation and superior performance and then to relate these to the military chaplaincy.

Individual productivity is a matter of motivation. In speaking of productivity it is important to disassociate the term from its economic bias. Every organization produces something. It may be students, or bullets, or Bibles, or health, or religious converts. Superior productivity, also, does not refer just to quantitative increase (although this may be involved). It embraces such things as the generation of new ideas and flexibility.

The traditional way of looking at the professional and the nonprofessional has been to emphasize the differences between those engaged in these two classes of occupations. What has not always been clear is what it is that causes the difference. Gellerman (1963) pointed out that it was attributable to the fact that we understand the professional a great deal better than we do others in an organization. Also, he maintained that, when a difference was observed, it was one of degree and not of kind.

Frederick Herzberg (1959) and his colleagues at the Psychological Service of Pittsburgh interviewed over 200 engineers and accountants in eleven different firms in what has now become a

classic study of job motivation. The study was designed to find out what specific factors, attitudes, and effects the subjects talked about when they were asked to describe times when they "felt particularly good" about their jobs and times when they "felt particularly bad." In looking at the factors (i.e. specific job-related happenings), the specific attitudes, and the effects (specific job behavior), Herzberg found that certain factors led to "good" feelings about the job. The factors which led to good feelings and were followed by superior productivity Herzberg called "motivators." Those factors which, by their *absence*, led to bad feelings, followed by no increase (or decrease) in productivity, Herzberg labeled "hygiene" factors. The hygiene factors were: company policy and administration; interpersonal relations; working conditions; and salary. The motivator factors were: achievement, recognition, work itself, responsibility, and advancement. Herzberg's findings received strong support from an extensive study carried out with employees of American Telephone and Telegraph Company (Ford, 1969).

IF BOTH professional and nonprofessional people talk about the same things when they talk about job attitudes, if they are motivated to superior productivity by the same factors, then it seems natural to conclude that they have the same needs. But of greater importance for managers is the finding that motivation and demotivation in work are *not* continuous variables. Hygiene factors are necessary to de-motivating the worker, but motivator factors are needed to spur the worker to superior performance.

From his research findings Herzberg has generalized certain characteristics of psychological growth that are causally related to motivation and superior productivity. These characteristics are: growth toward knowing more, growth toward making more relationships in knowledge, growth in being creative, growth in being more effective in the face of ambiguity, and growth in becoming more of an individual. The pattern of psychological growth is very similar to Chris Argyris' description of the process of maturing (1957), summarized as follows:

As the personality moves toward maturity it moves:

From

To

- | | |
|-----------------------|------------------------|
| 1. Passivity | 1. Activity |
| 2. Dependence | 2. Interdependence |
| 3. Few ways of acting | 3. Many ways of acting |

- | | |
|------------------------------|----------------------------|
| 4. Being erratic, shallow | 4. Wholeness and depth |
| 5. Short-time perspective | 5. Long-time perspective |
| 6. Subordinate | 6. Equal and superordinate |
| 7. Lack of awareness of self | 7. Self awareness |

The work of Herzberg and Argyris suggests that when an organization frustrates the natural growth pattern toward maturity in its members, it is having the effect of demotivating them.

THE MOTIVATION OF CHAPLAINS

INASMUCH as chaplains perform their vocational tasks within an organization, there is excellent reason to apply the findings of Herzberg and Argyris to the problem of the motivation and performance of chaplains. If, for example, achievement, recognition, the work itself, and advancement motivate for superior performance, then the following hypotheses and comments are in order:

1. Contrary to the wide concern for better personal relations and collegiality (and the resulting proliferation of T-Groups and human relations programs), interpersonal relations, however good between chaplains and their peers, between chaplains and their commanding officers, between junior and senior chaplains, will not motivate a chaplain to *superior* performance.

2. Chaplains will be motivated by achievement in their areas of competence. It becomes important, for example, that newly appointed chaplains be assigned to billets where they will have a high probability of achieving very specific goals which relate directly to the competencies which they bring with them into the chaplaincy.

3. Chaplains will be motivated by receiving due recognition for superior performance. Military medals and awards are too ambiguous to serve this purpose. Professionals require recognition that distinguishes them among their own professional class for superior performance in their area of professional competence.

4. Chaplains will be motivated by employment which makes maximum use of their professional competencies. The arguments against collateral duty assignments for chaplains usually miss the point. Chaplains are sometimes assigned duties which some observers have suggested create role-conflict for the chaplain. But it is not role-conflict which creates frustration and dis-

satisfaction—it is *underemployment*. Collateral duties may conflict with the chaplain's self-image, but his dissatisfaction stems from doing jobs which are boring, stultifying, or which simply lie outside his area of interest. It has been demonstrated that by using mental patients to do extremely routine jobs in a factory, production can actually be increased (Herzberg, 1966). Jobs which are not in themselves designed to make maximum use of an incumbent's competencies, will not motivate to superior performance.

5. Chaplains will be motivated by their having *real* responsibility. This means that they will be motivated by being held accountable for doing something which they believe should be done. Motivation through responsibility only happens when the responsibility is *real*. At present, for example, it is not possible to motivate supervisory chaplains to supervise. The title "supervisor" is rarely more than an empty title. The supervisory chaplain is not held accountable for the performance of other chaplains, he is rarely held accountable for the training of other chaplains, and he is not held responsible for preparing chaplains for higher responsibility within the organization. He is not involved in the career progress of chaplains. There is, in short, little *real* responsibility because there is little or no accountability — understand that the subject here is *professional* responsibility and accountability.

The foregoing list of hypotheses and comments could be expanded almost indefinitely. What is most important, however, is not to remember a list of hypotheses but that these hypotheses are derived from the understanding that responsibility, achievement, demanding work, and recognition are the effective motivators which the organization must provide in response to an individual's natural disposition to grow.

MANAGEMENT STYLE

THE PROCESS of management is the optimum use of human resources. The optimum use of human resources is possible only by understanding and responding to the dynamics of human motivation. The task of management is to understand human motivation and to respond to it within a given organizational setting. It is the setting which immediately creates the possibility of conflict.

The formal organization is an interesting social institution. The goals of the individual member and the goals of the organization can be so independent of each other that the individual may be replaced and the organization continue toward its goals. Per-

haps the most extensive investigation into the subject of conflict within organizations is that of Chris Argyris (1957). He likened an organization to the paved streets of a city. They are built to serve common goals, but when they are put into operation these roads tell us where to drive. Argyris summarized his conclusions as follows:

1. There is a lack of congruency between the needs of the healthy individual and the organization.

2. The resultants of this disturbance are frustration, failure, short-time perspectives, and conflict.

3. Under certain conditions the degree of frustration, failure, and conflict will tend to increase.

4. The nature of the formal principles of organizations causes members to experience competition, rivalry, hostility, and to focus on parts of the organization rather than on the whole.

5. The adaptive behavior of the member maintains self-integration and impedes integration with the organization.

6. The adaptive behavior of the member has a cumulative effect. It feeds back into the organization and reinforces itself.

7. Certain management behaviors can increase antagonism and further frustrate the coalition of individual and organizational goals.

The superior organization is the one which is able to weld together the closest and strongest coalition between individual and organizational goals. The construction of this coalition, therefore, becomes a primary task of management. But, as Argyris pointed out, such a coalition is extremely difficult because the behavior of management in its reaction to conflict usually tends to increase the antagonism. Management's typical inclination is: (1) to increase the degree of directive leadership; (2) to increase the degree of management controls; and (3) to increase the number of pseudo human relations programs. This point is particularly significant because it represents attempts to change *attitudes* without changing the *realities* of the system. Leaders typically make "noises" about: (1) the organization's belonging to the employee; (2) everyone's being on the team; (3) everyone should feel free to express feelings; and (4) the welfare of the employee is management's uppermost concern. Such "noises" only heighten the conflict between the organization and its members, so long as the members believe: (1) the company does not "belong" to them; (2) they are not free to express their feelings; and (3) their welfare (especially their psychological welfare) is not management's paramount concern.

The task of management is (to restate it slightly differently) to integrate the needs of the individual and those of the organiza-

tion. Many authors are suggesting that this can best be done by developing well-defined performance goals with well-organized plans of operation through a supportive, participate group method.

Management's tool for undertaking and sustaining an organization which is supportive of the natural human drive toward maturity is communication. Communication uncovers and modifies perception. It increases expectations. It is through the communication process of an organization that the member is involved and the goals of the organization and the individual integrated. And, finally, it is through communication that an effective collaborative climate is built.

THE ORGANIZATION of the military and military chaplaincy are hierarchical and typically bureaucratic in design. Such a design is characterized by a well-defined chain of command, a system of rules dealing with all contingencies, a specialized division of labor, and impersonality in human relations. Such an organization has grave difficulty in continuing to function in periods of rapid and accelerated change. Both the military and the military chaplaincy, of course, may prove to be exceptions. Of more immediate concern, however, is the high probability that such an organization creates a non-collaborative climate and is unable to use its human resources for superior productivity. Given the nature of the organizations within which chaplains now function and given the findings of the researchers discussed above, certain hypotheses can be stated concerning the behavior and attitudes of chaplains:

1. Chaplains will tend to have low commitment to organizational goals.
2. They will tend to see themselves in competition with their colleagues.
3. They will not have explicit and high performance goals.
4. They will have a high interest in and spend considerable time in activities unrelated to their jobs.
5. They will tend to exhibit a high degree of dependency upon higher authority.
6. They will have feelings of irrational pressure.
7. They will probably not have a high motivation for superior performance of professional tasks.

CONCLUSION

NONE OF THE hypotheses developed in this paper has been tested by systematic research. However, the develop-

ing body of findings and theory concerning motivation and performance in organizations indicates that these hypotheses should not be dismissed out-of-hand. These hypotheses indicate the possible existence of some problems which those who manage chaplains can disregard only if superior performance is not a matter of genuine concern.

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Preaching Clinic

(Continued from page 39)

your faith is a delusion." Paul was converted by a resurrection appearance (I Cor. 15:8). Didn't someone ask Voltaire what one should do to found a religion? And didn't Voltaire answer: "Rise from the dead!" "Be raised from the dead" might be a better answer.

Here is a little piece of ecclesiastical history to round out

this column. In 1836 two Poles founded a community known as "The Congregation of the Resurrection." According to *A Catholic Dictionary* it numbered but two hundred religious in 1940. That is all I know about them. But I like their name. It would be good to belong to "The Ecumenical Congregation of the Resurrection." Well, maybe we do! So let it be. END



NEWS ROUNDUP

Dr. Miller Becomes Twenty-Second Commission Chairman

THE Rev. Dr. Hugh McHenry Miller of Dover, New Jersey was elected Chairman of the General Commission on Chaplains and Armed Forces Personnel in Washington, D. C. on March 14, 1973. (Dr. Miller's picture appears on our back cover.)

Dr. Miller, a World War II Navy Chaplain, has been senior minister of First Memorial Presbyterian Church in Dover for twenty-seven years. He is a delegate to the General Commission from the Presbyterian Council for Chaplains and Military Personnel. The Commission is an incorporated civilian agency maintained by 41 affiliated religious bodies. Since 1917 it has been a permanent conference on recruitment, standards and support for the chaplaincy and the religious programs for armed forces per-

sonnel and hospitalized veterans. The Commission publishes The LINK and The CHAPLAIN magazines.

Dr. Miller is a graduate of Washington & Jefferson College and Princeton Theological Seminary. He has taken graduate studies at Princeton and Edinburgh, and has received an honorary degree, doctor of divinity, from Bloomfield College. In addition to numerous denominational, ministerial and community responsibilities he is a member of the Hymn Society of America and is an associate of the Iona Community in Scotland.

Four other corporate officers elected to serve with Dr. Miller for the 1973-1975 biennium are as follows: Vice Chairmen, the Rev. Dr. A. Purnell Bailey of Vienna, Virginia, Chaplaincy Di-

rector for the United Methodist Church, and the Rev. Sheldon Howard, Free Will Baptist, faculty member at Mount Olive College in North Carolina. Also, Recording Secretary, Chaplain, Col, Charles F. Wills, USAF, Ret, Chaplaincy Executive for the American Baptist Churches, USA, Valley Forge, Pennsylvania, and Treasurer, Chaplain, Colonel, Robert W. Tindall, USAF, Ret, Chaplaincy Di-

rector for the Christian Churches-Disciples of Christ, Indianapolis, Indiana.

Two staff executives of the General Commission were re-appointed. The Rev. Dr. A. Ray Appelquist of Fairfax, Virginia, Executive Secretary since 1962, and the Rev. Edward I. Swanson, Kensington, Maryland, Director of Publications since 1971.

Former chairmen of the General Commission during its 56-year history are as follows:

- 1917-1918 Alfred Harding (Episcopal)
- 1918-1925 William F. McDowell (Methodist)
- 1925-1929 W. S. Abernethy (Baptist)
- 1929-1931 Jason Noble Pierce (Congregational)
- 1931-1935 James E. Freeman (Episcopal)
- 1935-1939 Joseph R. Sizoo (Presbyterian)
- 1939-1941 Rufus W. Weaver (Baptist)
- 1941-1943 Adna W. Leonard (Methodist)
- 1943-1945 William B. Pugh (Presbyterian)
- 1945-1947 Henry Knox Sherrill (Episcopal)
- 1947-1949 Joseph C. Hazen (Baptist)
- 1949-1951 Charles W. Flint (Methodist)
- 1951-1953 Stewart M. Robinson (Presbyterian)
- 1953-1955 Willard M. Wickizer (Disciples)
- 1955-1957 Fred S. Buschmeyer (United Church of Christ)
- 1957-1959 Reuben H. Mueller (Evangelical United Brethren)
- 1959-1963 Henry I. Louttit (Episcopal)
- 1963-1965 Claude H. Pritchard (Presbyterian)
- 1965-1969 Karl A. Olsson (Evangelical Covenant)
- 1969-1971 C. Edward Brubaker (Presbyterian)
- 1971-1973 Harold H. Wilke (United Church of Christ)



The Rev. Dr. A. Purnell Bailey, Chaplaincy Executive of the United Methodist Church, elected Vice Chairman of the General Commission.



The Rev. C. Sheldon Howard of the Free Will Baptist Convention of North Carolina, also elected a Vice Chairman of the General Commission.

New Officers

The Rev. Dr. Charles F. Wills of the American Baptist Convention, Valley Forge, Pa., was elected Secretary of the General Commission.



The Rev. Dr. Robert W. Tindall, Endorsing Executive, Christian Church (Disciples), was elected Treasurer of the Commission.





Congressman Floyd V. Hicks

Congressman Hicks Addresses Spring Commission Meeting

Congressman Floyd V. Hicks, (D.) of Tacoma, Washington, and Chairman of a Special Subcommittee on Disciplinary Problems in the U.S. Navy, was the principal speaker at the Spring dinner of the General Commission on 13 March.

Mr. Hicks, whose Subcommittee has reported its findings in a document which decries "permissive-

ness" in the Navy and which gives considerable attention to "problems of perception," read excerpts of testimony given by chaplains aboard the KITTY HAWK and the CONSTELLATION, the two ships which experienced racial incidents last autumn. He also replied to numerous questions from Commission members.

(Below, 1-r) Dr. Lewis F. Walley, United Methodist Representative, chats with Chaplain (Col) and Mrs. Floyd L. Heckard. Chaplain Heckard serves at Walter Reed Army Hospital.



(Below) The Rev. Dr. Robert B. Harri-man, Chaplaincy Executive, Presbyterian Council, Congressman William H. Hudnut (also a United Presbyterian clergyman), and the Rev. Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church converse before dinner.





(Above, l-r) The Rev. Dr. Harold H. Wilke, retiring Commission Chairman looks at a LINK record review with LINK Music Critic Wilson Breaker, Jr. and the Rev. Edward I. Swanson, Director of Publications and Editor.



(Above, l-r) The Rev. Dr. Paul O. Madsen, American Baptist Representative, discusses the LINK with the Rev. Dr. James C. Lont of the Board of Christian Education, Christian Reformed Church.



This award now graces the Commission office mantelpiece in Washington.

The LINK Receives Freedoms Foundation Award

"For Outstanding Achievement in Bringing About a Better Understanding of the American Way of Life," read the citation on the medallions presented to The LINK Magazine and its publisher, the General Commission on Chaplains, at a ceremony on 13 March. The

(Continued on next page)



(Above) LINK Editor Swanson accepts the Freedoms Foundation Medallion and voices his hopes for the magazine as the Rev. Dr. Edward L. R. Elson, U.S. Senate Chaplain listens.



(Above, l-r) The Rev. Dr. A. Ray Appelquist, General Commission Executive Secretary, and Dr. Wilke register satisfaction and pride at the honor done the organization they lead.

(Continued from page 71)

Rev. Dr. Edward L. R. Elson, U. S. Senate Chaplain and former Commission member, made the presentation on behalf of the Freedoms Foundation of Valley Forge, Pa. One medallion went to the Commission and was accepted by the Rev. Dr. Harold H. Wilke, Chairman; a second went to the Rev. Edward I. Swanson, Director of Publications and LINK Editor.

Detailing the origins of the Freedoms Foundation, Dr. Elson said in part: "More than twenty years ago Freedoms Foundation was created by a company of distinguished Americans who wanted to recognize those persons, agencies, organizations, schools, universities, and publications which were making affirmative contributions to strengthening the spiritual basis of American life."

(Below, l-r) Dr. Appelquist poses with Mr. Swanson and the Rt. Rev. Clarence E. Hobgood, Bishop for the Armed Forces, Protestant Episcopal Church. One medallion was presented to the magazine's Editor.





CHAPLAIN, MAJOR GENERAL, ROY M. TERRY, Chief of Chaplains, USAF, pins the silver star denoting a Brigadier General's rank on the shoulder of CHAPLAIN HENRY J. MEADE, DEPUTY CHIEF OF CHAPLAINS, USAF at a ceremony in General Terry's office on 1 March, 1973. Chaplain Meade's selection was reported in the Summer, 1972 issue of The CHAPLAIN, page 61.



CDR William C. Glaser, CHC, USNR, recently received the Navy Achievement Medal for "professional achievement in the superior performance of his duties . . . as Commanding Officer, Naval Reserve Chaplain Company 11-1." His unit initiated a series of far-reaching community action projects. Chaplain Glaser, a Christian Science Practitioner in La Jolla, is a member of the Eighth Church of Christ, Scientist, San Diego.



Witt Named Secretary of World Relief

St. Louis, Mo.— Chaplain, Colonel, Melvin E. Witt, USAF (Ret), became Secretary of World Relief for the Board of Social Ministry and World Relief of the Lutheran Church-Missouri Synod, last September. He will replace Dr. Martin Poch who filled this position since the retirement of Dr. Werner Kuntz in 1970.

An Air Force chaplain since his graduation from Concordia Seminary, St. Louis, in 1952, Pastor Witt's most recent duty was that of Chief, Plans and Professional Division, Strategic Air Command, Offutt AFB, Omaha, Neb. Born in 1926 in Independence, Kansas, Pastor Witt took graduate work in sociology at Trinity University, San Antonio, Texas. He and Mrs. Witt have three children.



Chaplain Engebretsen Honored

In ceremonies held on 8 March Chaplain (Lt Col) David T. Engebretsen, Division Chaplain of the 9th Infantry Division at Ft. Lewis, Washington, was awarded a certificate for completion of a three-month course in Clinical Pastoral Education at Madigan Army Medical Center, Tacoma, Washington. Students receive four credit hours toward a Master's degree in Human Relations from Pacific Lutheran University. The program includes seminars, ward visits, on-call duty, individual conferences, research, and writing, and is open to chaplains at Ft. Lewis and McChord AFB.

Executive Changes



CHARLES L. BURGREEN



BERTRAM C. GILBERT

Three former chaplains have recently joined the staff of their respective Endorsing Executives.

Chaplain (Col) Charles L. Burgreen, USA (Ret), is now Executive Assistant to the Episcopal Church's Bishop for the Armed Forces. Born in 1924 in Davis, West Virginia, Chaplain Burgreen attended Maryville College, Maryville, Tenn. and received a Master of Divinity degree from the School of Theology, University of the South, in 1946. Ordained priest in 1948, he became an Army chaplain on 16 April, 1951. He served in Europe, Japan, Vietnam, and was an instructor at the Chaplain School, Ft. Hamilton, N.Y. In CONUS he served at Ft. Dix, Ft. Richardson, Ft. Sheridan, and Ft. Ord. He and Mrs. Burgreen have two daughters.

Joining the Division of Service to Military Personnel of the Lutheran Council is Chaplain (Col) Bertram C. Gilbert, USA (Ret). Called to active duty as a National Guard chaplain during the Korean War, Chaplain Gilbert served also with the 2nd Armored Division in Germany; he taught at the Chaplains School, Ft. Hamilton, N.Y., was Division Chaplain, 1st Infantry

Executive Changes (Cont'd)

Division, Vietnam, and served at Ft. Belvoir, Ft. McPherson, Ft. Gordon, and retired as President of the US Army Chaplain Board, Ft. George G. Meade, Md.

Born in 1921 in Wilmington, Delaware, he graduated from Muhlenberg College, Allentown, Pa. and the Lutheran Theological Seminary, Philadelphia. He and Mrs. Gilbert have a son and a daughter.

On 1 April the Rev. Edwin S. Jones became an Associate Secretary for the Commission on Chaplains and Related Ministries of the United Methodist Church. He is a member of the West Ohio Conference.

Chaplain Jones served with the Marines for four years during World War II and recently completed 21 years as a Navy chaplain, attaining the grade of Captain. He holds degrees from Pennsylvania State University and Drew Theological Seminary. He and Mrs. Jones have two grown children.

Amnesty

(Continued from page 36)

Rohr, John A. *Prophets Without Honor*. Nashville: Abingdon Press, 1971.

Rothenberg, Leslie S. *The Draft and You*. Garden City, New York: Doubleday & Company, 1968.

Miscellaneous

Resolutions adopted by the American Baptist Convention, 1969.
The Constitution of the United States of America.

Congressional Record, Vol. 117, No. 196. Washington, D.C.: Government Printing Office, December 14, 1971.

Senate Document #249, 66th Congress, 2nd Session, Library of Congress (1920).

Encyclopaedia Britannica, Vol. 1. Chicago: William Benton, Publisher, 1968.

Paper "*Repatriation*," Winnipeg Committee to Assist War Objectors. Winnipeg, Manitoba, November, 1971.

Paper "*They Chose Canada*," Robert Gardner, Coordinator, Ministry to Draft Age Immigrants in Canada, Canadian Council of Churches, Toronto, Ontario, Canada, April, 1971.

Time, Weekly Newsmagazine. Chicago: Issue of January 10, 1972.
The Evening Bulletin, Philadelphia, Pa., Editorial, January 29, 1972.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The American Revolution and Religion by THOMAS O'BRIEN HANLEY. Consortium Press. \$13.95, hardback.

Conventional wisdom among American church history scholars has asserted that the American church was in poor shape during the American Revolution and the period immediately following. Author Hanley takes exception to this position. Using the State of Maryland as a case in point, he shows that a warm, vital piety continued during the Revolutionary epoch.

Richard Kern

The Lover by MALCOLM BOYD. Word Books. 1972. 177 pp. \$4.95, hardback.

These reflective observations sensitize the reader to the world around us and the people who live and die, win and lose, suffer and celebrate within it. He urges us to open ourselves up to the life going on around us.

In a confused world, Boyd reaffirms the reality and presence of God. We need God's love which comes to us and goes through us to others. **The Lover** is a real presence here and now.

William J. Hughes

A Church for All Seasons: Tokyo Union Church, 1872-1972 by ROBERT F. HEMPHILL. Komiyama Printing Co. Tokyo, Japan. 1972. 123 pp. Paperback. No price.

Hundreds of American service personnel and chaplains have had some contact with Tokyo Union Church during tours of military duty in Asia. An insider of recent years, retired Air Force Colonel Robert F. Hemphill, carefully and sympathetically summarizes the life and work of this church during its first century. Both the successes and the problems of this unusual congregation are instructive for those who want to reflect on the religious aspect of Japanese-American relations and on ecumenical and missionary obligations of the church in general and transplanted Christians in particular. Further information about this book may be secured from Tokyo Union Church, 7-7 Jingumae 5-chome, Shibuya-ku, Tokyo 150, Japan. ARA

Winning Hearts and Minds: War Poems by Vietnam Veterans, edited by ROTTMAN, BARRY and PAQUET. McGraw-Hill. 1972. 118 pp. \$1.95, paper.

A group of over a hundred poems by thirty-three writers ex-coriating the Vietnam experience. The collection is unrelieved in its bitter polemic against the war. The sponsors of the book are members of Vietnam Veterans Against the War. ARA

From Politics to Piety: The Emergence of Pharisaic Judaism by JACOB NEUSNER. Prentice-Hall. 1972. 168 pp. \$7.95, hardback; \$3.95, paper.

A scholarly examination of available data concerning the Pharisees and their religious and political role in Judaism. ARA

Lord, Could You Make It a Little Better? by ROBERT A. RAINES. Word Books. 1972. 145 pp. \$4.95, hardback.

One seldom reads Robert Raines's work without profit. Earlier, he shared helpful insights about the mission of the Christian community. In this book, he speaks to our needs in a hectic and confused time.

We often yearn, and Raines contends that "prayer is the outward yearning of my inward being." He combines and shares a book of yearnings expressed in poetic, prayerful form. Try it—You'll like it! William J. Hughes

The Lion Heads by JOSIAH BUNTING. George Braziller. 1972. 213 pp. \$5.95.

One of the best books of any kind to come out of the American experience in Vietnam. On the surface it is a good novel about

the role of a few men at different levels in a fictitious 12th U.S. Infantry Division. Beyond that, the book leaves some graphic imagery in the reader's mind and some haunting reflections on human values and the military career system. The author now teaches at the Naval War College. Hopefully, we shall read more from him. ARA

Abraham Lincoln: Theologian of American Anguish by ELTON TRUEBLOOD. Harper & Row. 1973. 149 pp. \$4.95.

This is a careful and sympathetic tracing of the growth and development of Abraham Lincoln's religious thinking against the background of his personal and public burdens. Excellent grist for chaplains. ARA

The Best and The Brightest by DAVID HALBERSTAM. Random House. 1973. 688 pp. \$10.95.

The author seems either to have been a participant or to have eavesdropped on nearly all the choicest private conversations of the Kennedy era. In any event, his fund of information makes the book a fascinating mine of profiles, relationships and interpretations. ARA

Chinese Mystics edited by RAYMOND VAN OVER. Harper & Row. 1973. 183 pp. \$2.45, paper.

As the rest of the world renews its acquaintance with mainland China there is value in rediscovering its ancient philosophical, religious and cultural heritage. This

is a good introduction to such
rediscovery. ARA

Alcohol and Health. First Special Report to the U.S. Congress from the Secy of Health, Education, and Welfare, Dec. 1971, DHEW Publ. No. (HSM) 72-9099, 121 pp., \$1.50 (U.S. Govt. Printing Office, Stock No. 1724-0193).

After years of neglect and following the recent rash of publications giving exposure to one of the world's oldest social and public health problems, it seems all but ironical that one of the best comprehensive studies of alcohol problems should have appeared as a multi-authored paperback report to the U.S. Congress. The specialized knowledge and expertise of a number of America's top "alcoholologists" were skillfully pooled to produce a readable introduction to and survey of the major facets of the abuse of alcohol beverages and its annual national toll of 85,000 deaths and billions of dollars.

Describing the basic substance, extent and pattern of use, theories about causes of alcoholism and methods of treatment among its major areas of study and supported by reliable and up-to-date charts, statistics and extensive bibliographies, this publication has already proved its value and usefulness as both a reference source and basic text. Combined with Clinebell's *Understanding and Counseling the Alcoholic*, these two publications should be read by every clergyman and made available in every chapel library.

Herman J. Kregel, Director
Berkeley Center for Alcohol
Studies

The Natural Depth in Man by
WILSON VAN DUSEN. Harper &
Row. 1972. 197 pp. \$5.95.

A clinical psychologist who specializes in phenomenology describes his experience with the inner depths of the human psyche and the little-known fringes of thought and feeling. He is a sensitive and perceptive observer strongly attracted to the ideas of the mystic, Emanuel Swedenborg.

ARA

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GEORGE BRAZILLER, 1 Park
Ave., New York, N.Y. 10016

HARPER & ROW, PUBLISH-
ERS, INC., 10 E. 53rd St., New
York, N.Y. 10016

MCGRATH PUBLISHING CO.
(formerly Consortium Press),
821 15th St., N.W., Washington,
D.C. 20005

MCGRAW-HILL BOOK CO., 1221
Ave. of Americas, New York,
N.Y. 10020

PRENTICE-HALL, INC., Engle-
wood Cliffs, N.J. 07632

RANDOM HOUSE, 201 E. 50th
St., New York, N.Y. 10022

WORD BOOKS, 4800 West Waco
Drive, Waco, Texas 76703

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Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: Dr. A. Ray Appelquist, Executive Secretary

Right: The Reverend Edward I. Swanson, Director of Publications

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Msgr. Marbach



**Rabbi
Michelson**



CDR Geeza

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DENNIS C. KINLAW, a U.S. Navy Chaplain, is completing work work on a Doctorate at American University, Washington, D.C.



The Rev. Dr. Hugh McHenry Miller, United Presbyterian Clergyman, Elected 22nd Chairman of the General Commission on Chaplains and Armed Forces Personnel.

